

CHRISTIAN CENTURY

Of the Disciples of Christ.

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LEADING FEATURES.

The Call of the Master

"Because of the Angels"

Anger of Jesus

Catholicism in the Philippines

Church Federation

The Spirit of Life

The Quiet Hour

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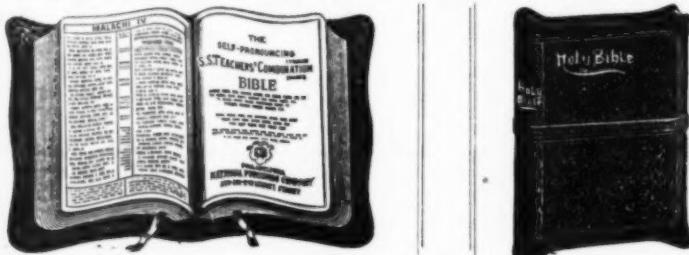
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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, August 1, 1901.

Number 31.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE CALL OF THE MASTER.



HEN Jesus spoke to his audience in Galilee the significant words, "Come unto me," he did not mean to call men to several of the things which have been supposed to inhere in that broadly extended invitation, nor did he address himself merely to the small group of people who made up his immediate audience. Speaking to the larger circle of men and women represented by those who were his hearers, he issued a call which is at once the most imperative and stupendous demand ever uttered by any teacher. All possible constructions have been placed upon these words, but it is apparent that many of the things which have been associated with them were not in the mind of our Lord. He did not demand a fixed method of worship as the Jew would have done, nor a formulation of truth, as would the Greek, nor the construction of an organization, in which the Roman would have been interested. Far deeper and wider were his purposes.

Jesus did not call men to an order of worship which was different from that to which they had been accustomed. Liturgy, ritual, the splendid and stately services of the temple and altar were already familiar to the world, and Jesus apparently did nothing to add to this catalogue, nor indeed does he seem to have concerned himself with such a programme. He was himself a Jew, obedient to the law in all of its great requirements, and ignoring nothing of its ancestral sanction save those useless formulations which had grown out of the speculative efforts of scribes and pharisees,

and which laid upon the people burdens too great to be borne. From these, Jesus dissented in emphatic terms; and questioned the right of any group of teachers to burden the consciences of men with obedience to such external and mechanical observances. For himself and his followers, Jesus accepted no stereotyped plan of worship as essential. To the questioning woman at the well of Samaria, he gave the outline of his idea of worship by saying that the historic distinction between Gerizim and Jerusalem as the places where men ought to worship God was immaterial; that place and time and circumstances were all non-essential, but that the vital element in worship was the true purpose, the aspiration of the soul to companionship with God, and "the upright heart and pure." In these words, Jesus asserted the perfect equality of all places as sanctuaries; the splendid cathedral with its historic glooms and graves, the small and plain conventicle in which only the simplest service is held, the groves which "were God's first temples" and where the soul rises to God on the wings of reverent adoration, inspired by the beauty and power of nature, or the chamber in which the devout and prayerful soul shuts itself in the wish to enter the Holy of Holies and gaze upon the ineffable splendor of the presence of God. The thought that a formal service of this or that kind is necessary was essentially Jewish, and wherever the ideal persists, it is the survival of Judaism. The spirit of the gospel permits the use of all forms of worship which accredit themselves to Christian experience and which are helpful and uplifting. If they meet the needs of the worshipper, they are means of grace. In so far as they are substitutes for the worshipping heart and the consecrated life, they are but "sounding brass and clanging cymbal." Jesus calls not to a particular kind of worship, but to worship itself as the communion of the soul with God, and the preparation for the life of service.

If the Jewish spirit essentially expressed itself in certain forms of worship, not less did the Greek mind exercise itself upon formulations of truth. The representative Jew as he accepted Christianity, was in danger of making it a new ritual. To the Greek it became a new philosophy. To take the splendid essence of Christianity and to throw it into the speculative forms of a system of thought, was, to the Greek, the highest use to be made of the new principle. But Jesus did not invite men to a new philosophy. Indeed, he gave his teachings to the world in no such ordered and numbered forms as could be fitted into a system like those which had been set forth by other teachers before his day, and have been the delight of the schools in all the years. Jesus did not ask men to accept a body of truth, nor even any single proposition. It is often said

that this or that fact of our Lord's life, or some particular statement of his, is to be taken as the embodiment of Christianity. Such can never be the case, so long as we keep the true proportion of things in mind. The difference between Jesus and other teachers lay deeper than the small distinctions which were to be drawn between their teachings and his. Indeed, it is often affirmed that Jesus spoke nothing that was new or original. If one cared to take up the challenge, the proofs are ample that this thesis could not be maintained; yet for the sake of showing the unique supremacy of our Lord as a teacher, one might be willing to accept the consequences of this statement. Granted that Jesus taught nothing new, that his words were mere repetitions of those which had been uttered by Confucius, Plato, Aristotle, Hillel and Shammai; yet the wonder lies in the fact that these very words uttered by Jesus aroused men as no other words to which the world has ever listened. Other teachers had come and gone and had left great or less influence upon the thought of their age, but Jesus, by the spirit that was in his teaching, made men "hunger and thirst after righteousness," and sent them away with a strange yearning after holiness and a mysterious reverence for him, not as a great orator, but as one who "spake as never man spake." The call of Jesus was, therefore, not to the acceptance of a proposition, not even the proposition of his own Messiahship or divinity, much less any formal truth of his utterance. An ordered statement, embracing all the teachings which Jesus gave to the world, would not be the object whose acceptance Jesus commanded. There is no vitalizing power in the acceptance of a proposition, however true, in the embracing of a creed however rich, or the submission to a testimony however time-honored and revered. It was to a more vital object that Jesus called men.

Nor did he invite them into an institution. The Roman found his interest in framing governments, laws, institutions, as the Jew in forms of worship and the Greek in dialectic. The world was full of organizations with various objects and characteristics, but it was not to the number of these that Jesus wished to add. He took no thought during his earthly ministry to formulate a scheme of organization for any set of people who might accept his invitation and regard themselves as his followers. He appeared to give no attention to the enterprise of fashioning for himself a church, in so far as related to an external organization with methods of procedure and rules for its regulation. Indeed, Jesus, so far as we have record of his teaching, never but once mentioned the church, but continually spoke rather of the Kingdom of God, as the rule of the Father in human hearts, the new social order in which the divine ideals were to be realized. The constant emphasis of our Lord was placed upon this idea, and his habitual theme was the Kingdom. It was the apostles in later times who, gathering up

the results of Jesus' teaching, concerned themselves with the organization of the church. It may be affirmed with certainty, therefore, that Jesus knew that his teachings would cause men who were like-minded with himself to associate themselves in a visible organization, and that the welfare and growth of this organization would be the chief concerns of his apostolic followers in the period following his departure; yet this organization, the church, apparently lay only in the outer circle of his thought when he gave to men his invitation to fellowship with himself. The church may be regarded rather as the natural consequence of his work than its object. It was a means rather than a direct end of his thought. The church was to become the power by whose means the Kingdom should be extended. The Kingdom is the totality of redeemed souls and redemptive forces in the universe; the church is the visible means by which the enterprises of the Kingdom are carried forward; it is the group of men and women in whom the Kingdom has already found partial realization. Jesus called men to enter the Kingdom, and he knew that this would lead them to associate themselves in the church; but there was something more vital than this organization of a church which lay implicit in his words of invitation.

Passing by any new scheme of religious worship into which the Jew would have been concerned to turn Christianity, leaving aside the philosophic and speculative forms into which the Greek mind strove to cast the new faith, and remembering that it was not to be merely an organization such as the Roman was so well able to construct, one asked himself, To what, then, did Jesus call men? The answer is found in his own words, "Come unto Me." He called men to himself, not to a form of worship he proposed to unfold, not to a scheme of thought which centered in himself, nor to an organization of which he was to be the head. He knew full well that worship would take forms adapted to the Christian spirit, that the truths of which he was the center would properly group themselves into Christian theology, and that the association of believers in him would issue in the Church which should spread throughout the world; yet these were the remoter issues of his great call. He invited men rather to himself, to his point of view, to the acceptance of his methods of looking at life, to his attitude toward God, to his faith in men, to his great horror of sin and all estrangement from God, and his love for all who bore the divine image. He invited men to come into the atmosphere of his life, to come and find how simple and yet how glorious a thing life is, to come and learn the fine art of living. He did not ask men to accept the Jewish scheme of legalism, nor the temple worship nor the formalities which lay in that field of outward religion. He called men to the love of God and men, which Judaism never realized. His own patient devotion to human life is shown in his relation to Zacchaeus the Publican, the Syro-Phoenician mother,

the Roman centurion, and sinners of every name and degree. He wished to bring to men life, and that life in greater abundance. He did not ask men to accept the Greek ideas, or the distinctions of the schoolmen, nor the lore of the academy, yet he gave them in himself a truer view of life than all the porches had furnished; a view so satisfying and a life so complete that they asked wistfully for nothing more. And, again, he led men away from the love of mere power and mere organization, such as the Roman revered and prized, into a power and accomplishment new to the world. He laid his hand on the best possessions of Jew and Greek and Roman and said, "These are mine, and something far better is mine, which I will give to you; and that is Life; come unto me, you who are restless and unsatisfied, even in the success that you have attained, and I will give you the satisfaction which you seek elsewhere in vain; not in indolence, but in service, not in negation, but in larger acceptance of truth. That truth is myself. Come unto me, and find rest; come and eat that which is good, and your famished soul shall live."

This is still the call of Christ; not to a form of worship, not to a theology, nor to an institution, but to himself. In his presence worship will become satisfying, truth will be full and rewarding, and the Church the life-giving force it was intended to be. But these derive their value only from him, who is the giver of all life, the fulness of him that filleth all in all.

"BECAUSE OF THE ANGELS."



HE words quoted above suggests a guiding principle in the matter of Christian deportment. They present a reason or motive for observing the strictest propriety in the smallest details of social life.

"Because of the angels" the Corinthian women were not to violate the prevailing customs among Eastern women, or override the prevailing ideas of womanly modesty, disregarding the distinctions of sex—the abolition of which would lead to social confusion. They seem to have claimed the right to do all that men did, the right to appear unveiled in public, and to pray with heads uncovered—in imitation of the pagan priestesses; the right, in a word, to set aside all the established laws of social decorum.

But "because of the angels" they were bound to pay regard to the proprieties of life, so as to prevent scandal, and keep dishonor from coming upon the name of their Master, Christ.

There have been almost as many meanings put upon the words "because of the angels" as there are commentators. These we need not recount. The practical truth which lies at the core of the words is, however, self-evident. One feasible explanation is this: Because of the unseen angelic witnesses, who are present in religious assemblies as spectators of their deeds, the Corinthian women were to be careful to do nothing irregular or indecent. They were not to incite bad angels to wantonness, nor grieve good angels by their unseemly behavior.

Another view which may be advanced, and which

we, upon the whole, regard as the most reasonable, is this: The word "angels" is here to be taken in the modified sense of messengers or spectators. Into Christian gatherings came messengers from the world to take notes, to criticise, to spy out the liberty which Christians had in Christ, and to report what they saw and heard to those who had sent them. So, because of the messengers or angels who would be glad to blaze abroad any evil report, it behooved the Christian women of Corinth to observe the rules of social life, so as not to expose themselves to the scorn, contempt and ridicule of the world.

These words taken thus teach the practical lesson of watchfulness. Christians are to remember that the eyes of the world are upon them; nor are they to complain that those eyes are too keen, too critical, too relentless. To be under the scrutiny of others is a salutary thing. Public sentiment is a mirror in which every man can see a reflection of himself.

We need the restraint of knowing that others are looking on. We often fancy that we are unseen when our smallest act is being accurately weighed and measured. It is a wholesome thing to have a regard for the opinion of others. How many Scripture exhortations are based upon the value of social judgments. "Give no occasion of stumbling, either to Jews or Greeks, or to the church of God; even as I also please all men in all things, not asking my own profit, but the profit of the many that they may be saved." "Give no occasion of stumbling in anything." "Convince the gainsayers." "So is the will of God that with well-doing ye may put to silence the ignorance of foolish men."

A special application of this principle may be made to vacation experiences. When Christian people go off on their summer holiday they are apt to relax vigilance, and let down high principle. Because of the angels they ought to be careful. The little church in the woods which has been struggling along all the year hears that some Christian families prominent in religious work in a distant city are coming to spend the summer in the vicinity. They are cheered at the prospect of the re-enforcement of strength. But what is their dismay and mortification to find that these Christian workers scarcely ever come near them. They spend the Lord's day in idleness and frivolity, swinging in hammocks and reading light literature as the humble worshipers go past them to church. What will the unchurched onlookers think of this, and what effect will it have upon them? Because of the angels Christians are to be watchful. They are to show that their religion is portable; that it can stand the heat of summer, and the enervating influences of vacation experiences.

"The Church needs to-day not only more men, but more man."

Retribution seldom descends swiftly as an avalanche, but generally moves forward slowly as a ponderous, irresistible glacier.

We have no right to lie down in the pastures of tender grass unless we have wearied ourselves bending our backs to the sickle in the harvest fields of life.

We are sometimes so impressed by a fellow man's estimate of his importance that we tremble at the mere suggestion of what might have been if the Lord had forgotten to make him.

THE QUIET HOUR.

WELL know that the Christian life needs to be tended and watched over with great care. Our own human will and intelligence are essential factors in the experiences of God's grace and the keeping of God's peace. His best gifts come to us and remain with us not as a mere matter of course, mechanically; they need to be seen and chosen, pondered and held fast by us. All the best theologians of all schools agree that in order to make progress in Christian character and in the knowledge of God, the co-operation of the will of man with the will of God must be freely and constantly rendered. Hence the great need and untold value of the daily "quiet hour." It may be less or more than an hour that we are able to spend in the search for hid treasure; but there ought to be, there must be, some time every day which we use in Bible reading and in prayer.

What most of us need is some guidance in the use of the time and some direct stimulus to devotion. For this all kinds of manuals of devotion, books of meditation, are to be had. And there are also the great classics of the Christian life. It would be interesting to know how many of the earnest people in our churches—pastors, Sunday-school teachers, elders, deacons, and others, possess and have read these great and immortal books. They can now-a-days be had for almost nothing; they are great enough to be plain to the common sense of the ordinary man, and out of them the water of life is flowing generation after generation. We refer to such books as Augustine's "Confessions," Bunyan's "Pilgrim's Progress" and "Grace Abounding," "The Imitation of Christ," by Thomas a Kempis, and William Law's "Serious Call." There are many more. But these are certainly among the deepest and richest. To live with these great hearts awhile is to be brought daily nearer God.

It is the purpose of *The Christian Century* to do what it can in the furtherance of the devotional life. It recognizes that there is much more needed in a true religious paper than earnest discussion and widely-harvested church news, and literary criticism and pleasant sketches and stories. All these we hope to provide for our readers with increasing excellence and variety as time goes on. But we desire much to provide help also for those whose feet are moving or would move swiftly towards the still waters and the green pastures of the devotional, the prayerful and deep-souled life. We plan to do this, first of all, by means of the columns entitled, "The Quiet Hour." Our readers have already discovered that Mr. Smellie, who writes those columns, is a man religiously gifted for that delicate task. His brief comment on a brief portion of Scripture selected for daily reading has three remarkable qualities: It goes to the main point in each passage with a scholar's skill, it speaks in language at once simple and full of literary grace, and it does teach the heart and conscience of the reader who through it is feeling after some message, some movement, of the Spirit of God. These brief paragraphs may be read not only in the secret places of individual prayer, but at the family altar. They have been so used with comfort and delight. To read the passage named at the heading of each paragraph and then Mr. Smellie's comment, and then to offer a brief prayer ending with the Lord's prayer, this would surely make a beautiful daily service in many a home where now there is none.

It is the intention of *The Christian Century* to do more than this for the "interior life" of its readers. We propose to have articles written by well-known men on the entire history of this subject. We hope to describe the books, some of which we named above, giving an account of their authors and the place which these books hold in the life of the Church of Christ. We will watch for every opportunity to address our readers on subjects and in a manner that shall lead them to walk with firmer step and heart afire in the sacred and blessed "world of prayer." In this way we confidently desire and hope that *The Christian Century* will occupy a unique place in the personal affection of its readers. For we know that none are loved by us like those who minister to that which is the central hunger of the soul of man, the yearning for the fellowship of God.

NOTES AND COMMENTS.

A Literary Iconoclast.

AFRENCHMAN, Henri Vigneaud, first secretary of the United States embassy, declares that "Columbus was a fraud of the first magnitude." M. Vigneaud, who has the reputation of being the greatest living authority upon the early period of American history, has written a book to show that the letter and map which Loscanelli, the great Florentine astronomer, is said to have forwarded to King Alphonso of Portugal, and to Columbus, was not sent to them at all. It seems that Columbus committed this literary forgery to make people believe that he was in communication with the savants of his time. But most of us would never have heard of the great Florentine Loscanelli, but for his connection with Columbus. And at any rate Columbus got there. He discovered America and that is glory enough for any man. Over the blemishes in the life of Columbus let charity draw the veil. To call attention to the wart on the face is a poor business.

Funeral Sermons.

Funerals and weddings are tests of ministerial tact. Many a poor preacher has made for himself a strong place in a community by his ability to give dignity and grace to these occasions. Sometimes a preacher by some act of indiscretion ruins his influence. A flagrant violation of good taste is reported in the case of an Indiana preacher who, a few days ago, at the bier of an ex-congressman, passed severe judgment upon his life. He meant to be honest, but he was merely foolish. He had no right to take advantage of the occasion to harrow the feelings of the dead man's friends and relatives by telling all the truth. There are times when silence is the truest eloquence. The old saying, "Speak good only of the dead" may sometimes be carried too far, but it affords a safe rule to go by. Besides the function of a preacher at an open grave is to speak words of consolation to the living.

Epworth League Convention.

A Methodist gathering is nothing if it is not enthusiastic. For the first few days of the great Epworth League Convention in San Francisco, things moved on rather quietly. The delegates were occupying too much of their time sight-seeing. Dr. Berry, general secretary of the League, reminded them what they had come for and admonished them to "get to work and pump salvation into the people." The tide was in-

stantly turned. The young people forsook the allurements of the Coast and gave themselves up to an aggressive religious campaign. Open-air meetings were held in half a dozen widely-separated districts. Evangelistic services were also held in the music stand in Golden Gate Park, and in the court of the Palace Hotel. These extemporized services were in addition to the regular meetings of the convention, which were held in the Alhambra Theater, the Metropolitan Temple, and Central and Howard Street Churches. That the city was moved; that the Epworth Leaguers made their presence felt cannot be doubted. From sunrise till evening the meetings were crowded; and religious fervor seems to have been at white heat. The programme had in it many excellent features, and some of the papers read were of high merit, but the prevailing note of the convention seems to have been the evangelistic one. The delegates gave themselves up to the work of saving souls. With the aim and spirit of such work we have the profoundest sympathy, but its methods are too suggestive of machine-made religion—something gotten up to order—something that is more suggestive of hypnotism than of the Holy Spirit. It is easy to work up young, susceptible souls into a tempest of passion; but a reaction is sure to come. That hotbed form of piety is apt to wilt. Instruction in divine truth and guidance in the practical matters of Christian life ought to occupy all the time in gatherings of young Christians.

Prayer for Rain.

Prayer for rain was offered in the churches of Kansas. On the following day the rain came. It fell in torrents. People stood in the streets to get the benefit of the cooling shower. They rejoiced with shouting. Finally they marched in procession into the churches and extemporized a thanksgiving service. They felt, and rightly so, that God had sent the rain. The faith of many in the power of prayer was confirmed. But suppose the rain had not come. Suppose that the heavens had remained as brass and that the shrivelled grain had been burned up; would that have been evidence that God had failed to answer prayer? This is a hard question; but of one thing we are sure; it is never safe to ground our faith in prayer upon specific answers to requests for temporal benefits. This world is conducted for spiritual ends; and these may be better served by withholding than by giving. Prayer for temporal blessings is never to be absolute. Subtending every petition there is the implied condition, "If it be thy will." We must allow God some margin. To pray is not to dictate. God does hear prayer alike when he gives the special temporal benefit asked for and when he denies it; for he does what is best, and that is at bottom what the praying soul wants him to do. Are we, then, to thank God for the rain? Certainly. But we are not to imperil our faith in prayer by hanging it upon something being done which we in our shortsightedness may have considered the right thing for God to do. What we regard as an answer to prayer may be simply a coincidence. The rain might have come anyway. "There is no use praying for rain so long as the wind is in that quarter?" said an irreverent sceptic to a humble believer. But cannot God change the wind? There is the case of Elijah, which has been given to fortify our faith. But in Elijah's case the change in the weather was made to conserve spiritual ends; and we may be sure that it will be the same in every instance in which God interferes with the established order of things.

CHICAGO NOTES.

In spite of the official inspection of milk and food supplies by the health department, adulteration goes on. By a mere accident the discovery was made of the impurity of the milk used at the County Hospital. To preserve it formaldehyde had been used. The same deleterious substance is being used by some merchants to keep fruit and vegetables from decaying. A more rigorous and scientific inspection of our food supplies is evidently required.

Professor Triggs of the University of Chicago keeps floundering in the mire, sinking deeper into it all the time. He seeks to defend his statement regarding the worthlessness of hymns by saying that in the privacy of the class room he had spoken playfully and paradoxically. That might be allowed to pass; but when he goes on to say that "a teacher is not required at all times to tell the truth," he shows a lack of moral sense which is simply deplorable.

The resignation of Rabbi Hirsch and Julia C. Lathrop from the State Board of Charities because of the appointment of Mack Tanner as secretary of the board upon purely political grounds, is cause for general regret. To find Governor Yates eating up all his fine promises regarding the appointment of men of high character and unquestioned qualifications to public offices is disappointing and discouraging.

Our old-time friend, Charles T. Yerkes, speaks well of London as compared with Chicago in the matter of street railway franchises. He says with us nine times out of ten the granting of a franchise is a blackmailing scheme, and the parties have to be bought off. The indictment is too true. There is no more important thing to which the reforming energies of the church can be directed than the purification of our civic and political life.

The establishment last week of the shrine of St. Anne at St. Joseph's French Roman Catholic Church, California Avenue, drew crowds of devout pilgrims from all over the city and from surrounding districts. The special attraction is a piece of bone from the wrist of St. Anne. This sacred relic rests in an altar specially built for its reception. Before this shrine throngs of sick people prostrate themselves crying to St. Anne for help. It is a pitiful sight. And to think of such gross superstition flourishing in our midst in the beginning of the twentieth century!

The Roman Catholic Church believes in the power of the spectacular. In the Cathedral of the Holy Name is about to be witnessed one of the most gorgeous ceremonies which has ever taken place in this country. The occasion is that of the consecration of Father Muldoon to the bishopric of Chicago. Two "thrones" have been erected within the chancel rail to be occupied by Cardinal Martinelli and Archbishop Feehan. The vestments to be worn by Father Muldoon when the purple is conferred, will cost about \$10,000. They have been made specially for this occasion, and are of the finest silk from a stock held in Peking for the use of the pope. Elaborate embroidery is worked upon the miter and chasuble. To the simplicity which is in Christ Jesus all this pomp and display is utterly foreign.

CONTRIBUTED

THE HOME BEAUTIFUL.

W. H. Bagby.

I am building a beautiful temple—
A house for the Spirit of Love—
I am building it after the pattern
Brought down by the Lord from above.

I am building a beautiful temple—
A house that forever will stand—
For I'm building it on "the Foundation,"
And not on the loose, shifting sand.

I am building a beautiful temple—
A house that the Father will own—
For the truth is its solid foundation
And Christ is the chief cornerstone.

I am building a beautiful temple,
Whose glory can never be told,
For it shineth with brightness supernal—
Its stones are more precious than gold.

I am building a beautiful temple—
A house that will ever be new,
For the beautiful temple I'm building
Is character lasting and true.

Salt Lake City.

ANGER OF JESUS.

Edward Scribner Ames, Ph. D.

ANGER belongs to our instinctive life. It is a sign and means of defense. The dog growls over his bone, the hen fluffs her feathers and flies at the enemy of her brood. A man is nettled at insult to his home or his honor. He becomes angry at that which threatens what he loves. It may be his political principles, or religious creed, or scientific view which is attacked, but in each case the feeling is essentially the same. The impulse to defend a set of ideals is peculiarly human, and the higher the ideals the more justifiable is the enthusiasm with which they are pursued and defended. It is the nature of his principles and his ardent devotion to them which makes the anger of Jesus so interesting and suggestive. Nothing could emphasize his humanity more strongly and nothing could reveal more uniquely his deepest motives. St. Paul gives the precept, "Be angry and sin not," but Jesus gives the example of virtuous anger.

That precept is well illustrated in the life of Christ, not only by those rare moments in which he showed burning indignation, but also by those more numerous occasions when to us he seems to have had cause for anger and yet remained perfectly benign and compassionate. His prolonged temptation is a striking illustration. His circumstances might well have made him irritable. Hungry, alone, filled with power which he dared not use, he nevertheless maintained his calm judgment and resistance. The opposition of the Scribes and Pharisees began early in his ministry and increased in tantalizing cunning and craftiness throughout, yet there are few instances where he did not meet them with dispassionate argument or im-

perturbed silence. They ascribed his power to Beelzebub, but he only said: "How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand." The people laughed him to scorn when he said, "the damsel is not dead but sleepeth," yet he went on in his kindly way to perform the miracle. In his home town they taunted him with his lowly birth, but he only marveled at their unbelief and continued with his teaching. At his trial the witnesses testified falsely. Pilate confessed the lack of evidence, the soldiers struck, spit upon and mocked him, but he answered nothing. To most men such treatment would justify the extremest anger, but Christ had risen above resentment. There are other occasions when we are not sure just what his mood was. It might naturally have been anger, as when he cursed the barren fig-tree—so suggestive of the barren nation of Israel with its professions of religion, mere leaves without the fruit. Or again when a sign was asked as a guarantee of his mission, he answered, "a wicked and adulterous generation seeketh for a sign." That sounds like the accent of a lofty indignation as does also the ringing denunciation of the Scribes and Pharisees, "hypocrites!" in the twenty-third chapter of Matthew.

But there are three clear and specific instances of the anger of Jesus. The most dramatic is the earliest, and stands at the beginning of his ministry. Jesus had gone to Jerusalem with the throng of pilgrims for the passover. In his soul burned the zeal of a pure and lofty devotion. The spiritual meaning of the great national feast was clear to his religious and patriotic nature. Along the way his imagination had been quickened by the sight of pilgrims, at first little groups of neighbors and then strangers and foreigners in vast numbers as they converged upon the ancient city—the city of David, the city of the great Temple. In that Temple was embodied the tokens of the national life and history, the evidences of the living God ever mindful of his people. It would not be strange if Jesus idealized it all in his religious enthusiasm so that he would be little prepared for the scene which he actually beheld. To one who thought of it as the house of God, and had brooded over the sight of smoking altars and the odor of incense and the sound of priestly chants and prayers, what a shock it must have been to see in the very court of the temple the market for sacrificial animals and doves, to hear the money changers round their tables weighing the coins, arguing, disputing, bargaining, and to realize that the temple authorities in avarice and greed were in the name and authority of religion, taking advantage of the devout worshiper who came to purchase sacrifices or to have his coin exchanged for the shekel to pay the temple tribute. The utter corruption and blasphemy of it all is best expressed in that righteous wrath in which Jesus with his scourge of small cords, "drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money and overthrew the tables," and said to them "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The sensitive soul of Jesus was outraged at the use of the sacred place and things for selfish and corrupt ends. The temple officials had perverted a great trust for the sake of money. It was a terrible example of the corruption to which men descend in their lust for wealth. Many times Jesus attacked that spirit, as when he said, "How hard will it be for rich men to enter the Kingdom of

God," and when he told the rich young ruler to give away all that he had in order to become a disciple.

The second recorded instance of the anger of Jesus concerned the observance of the Sabbath. One Sabbath day, upon entering the synagogue, he found a man there with a withered hand. The Pharisees watched Jesus, seeking to catch him in a violation of the law. He asked them, "Is it lawful to do good on the Sabbath day, or to do evil? To save life or to kill?" They were silent and it provoked him. Mark says Jesus "looked round about on them with anger, being grieved for the hardness of their hearts." These Pharisees illustrate how possible it is to be very religious in a way and yet be very bad morally. They were so conscientious in observing the letter of the law of Moses that they had missed its spirit. They had magnified the Sabbath until its observance was worse than its desecration. They had made it of more importance than human life, to which it was intended to minister. To them the healing of a diseased man was of no consequence as compared with the maintenance of an institution and ordinance of the Church. Their hearts had become hard and blind to the real purposes of religion. Is it not a very suggestive thing that Jesus was moved to anger by that exaltation of an element of the creed above the welfare of men? Alas, how often the Church, Christian as well as Jewish, has justified the righteous indignation of her Lord by emphasizing the externals of religion until the heart has become hardened and blinded to the real needs of the world.

The other example of the sinless anger of Jesus is found in that touching scene where the little children were brought to him. The disciples rebuked those who brought them. But when Jesus saw it, he was much displeased—the Greek word is very strong and is nowhere else applied to Christ—and said unto them, "Suffer the little children to come unto me and forbid them not." Then he expressed his deep feeling in his characteristic way, by a word and by a deed. The word contained a fresh revelation concerning the Kingdom of God. No one may enter that Kingdom, except as a little child. And the deed—it was one of the tenderest in all his ministry. "He took them up in his arms, put his hands upon them, and blessed them." That was the most human expression of anger of which we know anything in the life of our Lord. It was directed toward his best friends, the disciples; and it passed away in a moment, as he looked into the innocent faces of the children and caressed them. The disciples would have observed the conventional proprieties, for to bring the children to Jesus was utterly contrary to all Jewish notions and incompatible with the supposed dignity of a Rabbi. The Master, however, resented the courtesy based upon the artificial distinction of learning or traditional authority, because he recognized in the humility, receptiveness and meekness of the child the more genuine qualifications for the Kingdom.

These incidents are exceedingly suggestive concerning the mind of Christ. His anger was never that of an irritable, diseased or narrow soul. It arose only where the noblest principles of love and sympathy were outraged or perverted. Other things made him sad, lonely and discouraged but not angry. His indignation was called for only by the conscious and malicious violation of the law of love or by the blindness of heart which prevented the realization of it. The desecrators of the temple had lost their love to God in

their worship of money; the Pharisees overlooked the love of neighbor in zeal for the ordinances and forms of religion, while the disciples themselves failed to discern the essential qualities of the kingdom of God even when presented in their purest form, in the hearts of little children. No personal insult, no cunning craft of his enemies, no doubts or misconceptions of his disciples ever moved him to such intense vexation.

CATHOLICISM IN THE PHILIPINES.

Herman P. Williams.

T IS not necessary to justify supremacy over such kingdoms and domains (the Philippines) especially among vassals of kings so just and Catholic (the Spanish) and such obedient sons of the supreme apostolic authority, with which warrant these regions were occupied." In this language the Spanish historian, Concepcion, stated to his countrymen their theory of colonial possession. The reasoning is simple: The Pope, Christ's vice-gerent; the King of Spain, the Pope's loyal agent; the Spanish soldiers and friars, divinely commissioned to subject the heathen for an inheritance, and the uttermost parts of the earth for a possession. Similar notions of piety had possessed Philip II, when he launched his Armada against heretical England. He it was who gave his name to the Philippines; and with the christening, the islands were devoted to a fanatical, belligerent religiosity.

But before this, in the year of our Lord 1521, the archipelago received its first incursion from Christendom. It was Easter week. Hernando Magellan and his sea-worn adventurers had rounded South America, crossed the Pacific, and were skirting the shores of Mindanao. They found harbor in the mouth of the Butnan, and there landed to attend the sacrifice of the mass. Sailing northwestward from there, Magellan made port at Cebu. This was, even then, a city; and was ruled over by a king. The native royalty were overawed by the stately, mysterious worship of their white visitors; and seeming disposed to receive the new religion, were accorded baptism. But instruction by pantomime, of only a few days, could not make their conversion very profound; and two weeks after, King Hamabar showed that he was still in the gall of bitterness, by massacring twenty-six of his guests. Magellan had been killed before this by a hostile tribe; and the expedition withdrew, completing the voyage around the world, under the captaincy of Elcano.

A half century later Cebu was permanently occupied. Legaspi was the soldier; Urdaneta, the priest. That was in 1565, the year St. Augustine was founded in Florida. What a contrast between America and the Philippines through succeeding years! Six years after, Manila was occupied and constituted a Spanish city—built up with barracks and churches among the *nipa* huts. Then five years more and Manila was made a bishop's see; and history was well begun.

Those were years of spiritual awakening and missionary activity through all Christendom; and the Latin Church especially was fired with a zeal for foreign missions. It was not long until Manila was infested with mendicant friars; and, indeed, all orders were fast crowding to this field, rich for spiritual exploitation. The question was up, whether heathen missions should be conducted by apostolic suasion or by military power.

The Augustinians were vehement for coercion. They were first on the field, foremost in the colony, and although antagonized by some of the other orders, won their point. Sanchez was sent to Europe and persuaded Philip to grant the clergy 20 per cent of the tribute money, to consent to armed expeditions for converting the natives, and to make other provisions favorable to the Church's interests—among them, that forty additional Austin monks be sent at once to the islands.

From the first, Manila was the scene of ecclesiastical jealousy and intrigue. There were bitter rivalries among the friars and violent contests with the civil power. Such strife so dwarfed and enfeebled the colony that in 1621 the king was advised to abandon it. Urgent representations of the Church, however, relative to the interests of heathen missions decided him to continue his control.

But the contentions waxed and waned. Now the prelates triumphed, and now, again the royal governor. In the seventeenth century Corcuera humbled and finally deposed the archbishop for insisting on the right of sanctuary to civil fugitives. Later, Salcedo led Archbishop Poblete a sorry, troubled life; and at his death forbade the *De Profundis*, and ordered a feast because so vexatious a prelate had been called to his reward. But the Inquisition got hold of Salcedo; and he died a prisoner, disgraced and heart-broken. Then in the next century, one of the governors imprisoned the archbishop. Thereupon the friars fomented a holy riot. Austins, Dominicans, Recollets, Franciscans, with the populace, mobbed the governor, beat him, stabbed him, and threw him into the common jail. The archbishop being released, graciously took the reins of government, and for nine years thereafter executed the royal authority. Succeeding ecclesiasts were not so fortunate, though they were hardly less ambitious. The Cavite conspiracy of 1872 is attributed to the friars. Not that they took up arms against the government; but fomented a false revolution for the sake of further intrenching themselves in power. Spain's colonial system throughout has been paralyzed by the incubus of ecclesiastical intrigue.

Common cause was not always made by the clerical orders against the civil government; they combated one another quite as heartily. An attempt to evangelize Japan from Manila brought the Jesuits and Franciscans into violent clash. Through Xavier Japan had been allotted to the former order by papal decree; and a number of the Jesuits had settled with the Portuguese at Nagasaki. But Frey Bautista, with his Franciscan brothers, also essayed the conversion of the Japanese. At first they were received with honor by the Emperor, and permitted to build a church at Osaka. Then the jealousy of the Jesuits and Portuguese poisoned the mind of the Japanese sovereign. The Franciscans were forbidden to enter the country; and for a century and a quarter they suffered martyrdom with their native converts by crucifixion and burning.

The tables were turned against the Jesuits in Manila, however. In 1768 they were expelled from the islands and permitted to return only in 1852, for the sole purpose of educational work and missions among the Mohammedans. The Austins seemed particularly bitter against them, and have referred to their teaching as "a different religion." The Dominicans at one time raised a tempest in the cathedral because they must pass through territory of the Recollets in order to reach their own province of Pangasinan. The unity of the

Catholic Church is hardly the unity of the Spirit, and truly at times has not been unity at all.

The first native friar was admitted to the Austin order two hundred years ago. Such recognition was not widely accorded the Filipinos, and has been virtually refused during the last half century. Since 1872 no native priests have been allowed to hold vicarages, and have occupied only the most subordinate offices.

That friars should hold benefices was contrary to the decree of the Council of Trent, but was allowed under claim that the regular clergy were not sufficient in numbers for the work. Such a state of affairs was carefully perpetuated, and most of the parishes were administered by friars. The orders have been able to control political policies, to amass enormous estates, and to build magnificent churches and convents. The budget of 1888 granted the church eighteen cents of every poll tax, and kindred provisions have augmented the clerical treasures. These funds were discreetly invested outside the colony.

There are schools in Manila, Jaro and Cebu, where instruction was given especially in Latin and divinities. But in the provinces it has been the policy of the friars to keep the natives in ignorance and submission. The laws provided that religion should be taught in the Spanish language. But the native languages were more frequently employed; and Spanish was taught only superficially, if at all. Other more helpful instruction was avoided. Even in the most intelligent districts after three centuries of opportunity, the Catholic Church has done little enough to lead her children out of the slavery of ignorance into the freedom of the truth of God.

Jefferson, Ia.

THE NORMAL CHURCH. III.

The whole body fitly joined together and compacted.—Eph. 4:16.

A. B. Jones.

Unity of the Spirit.



NDEAVOR to keep the unity of the spirit in the bond of peace," is the scriptural injunction. This topic is worthy of a conspicuous place in this discussion, more so than it will be possible to give it. There is nothing more pleasing to contemplate than that of the "unity of the spirit;" nor more delightful in its realizations to the heart. Just what the Word of God intends to comprehend in this expression, its fulness of meaning, we do not undertake to state in the present rapid survey of the mere outlines of the subject. One thing, however, we hold as certain on this point, that whatever the phrase, "the unity of the spirit" may mean, it involves, as its most essential and important factor, the idea of the spirit of unity. Without the spirit of unity there can be no "unity of the spirit." A desire for union and fellowship, whether in domestic, social, civil or religious life, must precede any true realization of the blessings. The greatest obstacle now in the way of Christian unity is the fact that men do not desire it. Sectarians prefer a divided Christendom to a united one. Whenever and wherever the spirit of unity burns in the heart of man, the imaginary mountain barriers to Christian unity diminish into mole hills. Within every body, whether material or moral, there resides normally a spirit of unity, restrained and perverted in some instances it

may be, and without this the body could not exist.

The massive stone squared and dressed by the hand of the mason and lying in readiness for its place in the building is held tenaciously together, particle by particle, by the presence of an invisible and imponderable force called, scientifically, cohesion. Without this spirit of unity disintegration and dissolution would set at naught our confidence in the solidity and consequent utility of the stone. The starry hosts of heaven, scattered, diversified, and multitudinous as they are, moving with inconceivable velocity in every direction, are all pervaded and filled with the same spirit of unity, the great law of gravitation, without which chaos and confusion would reign supreme everywhere; but, by the presence of which is given to us that wonderful harmony, styled in poetic conception, the "music of the spheres." The gregarious tendency in every form of animal life, and the social nature of man, are the unseen power which groups together the lower animals, and creates associations among men, holding them together by a kind of unity of the spirit in the bonds of peace.

High above all this there is another force, another spirit, the Spirit of God, which is the spirit of unity dwelling in the hearts of Christians. "Know ye not that ye are the temple of God"—a building, *one* building, "fitly joined together and compacted," and that "the Spirit of God dwelleth in you." "As living stones ye are built up a spiritual house." Wherever the Holy Spirit dwells in the hearts of men, and is permitted to have its due influence, there will be found the "spirit of unity," and the consequent "unity of the spirit;" and Christian men, wherever they may be, "like kindred drops mingle into one body." Only the presence of some foreign element produces irritation and alienation.

But we are met here by the objection that our religious liberty is put in jeopardy by this doctrine of Christian unity; and that it should be guarded with a watchful eye in view of its abuses in the past history of the Church. Some men seem never to know they have any liberty except when they are doing wrong. They must somehow break away from the established order of things to create in their own minds an assurance of personal freedom. To move along in the quiet sphere of a harmonious, righteous and godly life, alarms them with the idea of slavery. This brings us to another division of our theme.

Unity in Liberty.

While unity in diversity is a grand principle asserting itself everywhere about us, unity in liberty is a grander one—grander because it operates upon a higher plane. The former may be the result of some external pressure compelling its recognition, while the latter is necessarily the outcome of man's free but sanctified volitional nature. The possibility of this scriptural idea of Christian unity being perverted and abused is not to be denied; but the possibility does not imply necessity, and a remote possibility of contingent evil can never justify us in withholding our hands from the imperative right, or violating the Word of God. And that the extreme views of both personal and congregational independence as well as that abnormal denominational independence and dissociation, are incompatible with the doctrine of the New Testament Scriptures is most firmly believed and declared here. The religion of Jesus Christ is pre-eminently a free religion and a religious freedom. So unique is it in this respect that it is styled in the Scriptures, "The

perfect law of liberty." But liberty is not licentiousness, nor does unity exclude the idea of liberty; it is rather the result of the wise and normal exercise of liberty. Each single bird, or bee, or fish is free to have the company of its fellows, and lead a life of solitude, but it uses its liberty in another direction. Man is socially free and can exclude himself from society and become a hermit of the mountain cave, but he chooses rather to enjoy the blessings of social life. Christian liberty finds its freest exercise, and its highest enjoyment in associated spiritual life and activity; and in the very nature of the case there can be no real unity among intelligent, moral beings, except it be a free and voluntary one.

That very impulse of man's regenerated nature which inclines him to seek the fellowship of God's children, carries along with it evermore the essential idea of liberty.

Unity in Glory.

This is probably the grandest of all the laws that reign in the normal, corporate life of the Church—grandest because it so operates as to blend all individual achievements and all individual honors accruing from them into one corporate result, thus completely eliminating every vestige of selfishness from a common gratified humanity. While every individual bee bears a part in the toils of the hive, yet the fellowship of toil and of reward is so complete that it is impossible as well as undesirable to determine what part of the sweet product was created by this one or that. "The honey and the honeycomb" is the glory of the corporate family.

Those beautiful coral reefs of the tropical seas are a striking illustration of the same principle of united effort and of united reward. Myriads of polyps contribute their individual parts, and while the product of each by itself is quite insignificant, yet when joined together we have the wonder and the glory of that unity which obtains in this form of corporate life.

As Christian men and women we meet together in our annual conventions, and place under contribution whatever we have in the way of talent and money and influence, of faith and hope and love. The moral results in the way of Sunday-schools and churches organized or revived, of colleges and benevolent institutions established and endowed, of agencies supported and missions fostered at home and abroad—in short, of souls converted and saved, shall so blend in "the general assembly and Church of the first born," that no one of us shall desire or be able to know the metes and bounds of his own work, or even of one's own self. What a sublime conception when this thought is applied to the normal Church of Christ, in its great corporate life, where all denominational names, and pride, and competitions are lost in the mighty tide of the "unity of the body," the "unity of the faith," and the "unity of the spirit!"

As each separate stone contributes to and shares in the corporate glory of the building, so we, simply as *Christians*, are living stones built up a spiritual house—"a glorious Church not having spot or wrinkle or any such thing." In his intercessory prayer our Lord Jesus says: "The glory which thou gavest me I have given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one." Corporate unity, corporate glory! Unity in variety, unity in liberty, and unity in glory!

Liberty, Mo.

In every parting there is an image of death.

THE PRESENT STATUS OF CHURCH FEDERATION.

Rev. Chas. H. Small.

HERE was a time when Church Union was much talked about and strongly urged. Various platforms of union were adopted by ecclesiastical gatherings which received more or less endorsement by others, but that is as far as they went. Now federation, which is more desirable and more practicable, is commanding attention. Church union, as Dr. Cuyler once said, is "an iridescent dream," but federation is being realized. Church union calls for a surrender of that which denominations hold to be important and they are not ready for that; federation requires no surrender but co-operation, and this the churches are ready for, and are willing to consider. This willingness is evidenced by what has been done.

Active and efficient local federations have been formed in various parts of the country, and under various names. To describe all these would require too much space, and is not necessary. Cities like New York, Philadelphia, Pittsburg, Cleveland, Chicago, Hartford, have their federations of Christian workers. Other cities like Detroit, Toledo, Rochester, are organizing. Small cities have their federations that have done more or less work. States are organizing. Maine, Vermont and New York have well organized federations "to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute places." Ohio has a committee representing fourteen denominations presenting the work, and a convention for permanent organization is called for Dec. 3d. Rhode Island, Massachusetts, New Jersey, Illinois, and Nebraska are falling into line and preparing for active work.

At a convention in Philadelphia, Feb. 5-6, 1901, a National Federation of Churches and Christian Workers was formed, with J. Cleveland Cady as president, and Rev. E. B. Sanford, D. D. (83 Bible House, N. Y.) as secretary. The tact, energy and perseverance of Dr. Sanford has had much to do with the progress of the movement, both national, state and local. He has traveled far and wide.

We learn with gratification that in our new possessions, Porto Rico, Cuba and the Philippines, the missionary work is being federated in a very practical way. The various co-operative endeavors in church alliances and federations that have existed for some time are being brought into the common and growing movement. All this is only the outward manifestation of the spread of federation. It indicates the need of co-operation, the growing desire for it and the possibility of its accomplishment.

Federation is manifesting to the community that there is a unity among Christians that is real and not a sentiment; it is securing co-operative action where it is much needed, both in cities and in sparsely-settled communities; it is encouraging and helping to promote the evangelization of every community wisely and without friction. The watchword of federation is, "Every church a geographical limit and every geographical limit a church." The carrying out of this purpose means not only that churches will not unwisely and unnecessarily encroach upon each other, but that neglected places will be looked after. This latter is fully as important as the former and should not be



overlooked as one of the greatest benefits of federation. The movement is spreading and the desire for federation is growing because its good works are being made manifest and its practical efficiency is apparent; because it is being understood that no denomination will be interfered with, and that, as the spirit is evangelistic, greater gain will result for all. By federation the denominations will not suffer, loyalty is just as important as ever, but the cause of evangelical Christianity will be the stronger and will command and deserve greater respect from the community.

The national organization proposes to publish a quarterly in the interests of federation, the first issue of "The Federation Chronicle" has been widely circulated.

A TWELVE HOURS' DAY.

By John E. McFadyen.



HAT shall we say to our Lord when He asks us, as He asked of old, "Are there not twelve hours in the day?" Shall those searching words not strike us dumb, as we think of the follies that fill most hours of every day? Are there twelve hours in any day, are there six, is there even one, of brave work or patient fidelity, of loyal service or strenuous endeavor, of resolute purpose or honest battle? Powers seen and unseen conspire to rob us of the hours as they slip by, and vigilantly must we buy them back from the callousness and sloth that would destroy us.

Every day, seem it long or seem it short, comes laden with its own twelve hours. How often has it to go away again, weighted with trifles and sighs, instead of with achievement that will endure, when "the fire shall prove each man's work of what sort it is." Every living soul, however harassed by work or abandoned to indolence, has his twelve hours in the day, none more, none less; though in insight into their meaning and grasp of their possibilities, man differs from man as heaven from hell. Time hangs on the hands of some. So they say. Oh, mystery of mysteries! that, in a world where there is so much to do and know and fight and conquer, any man should think he had time enough and to spare, others thrill on the threshold of a new day, as they that look for the salvation of God. They see in every hour a gift and a call: a gift to be used for growth in all that is worthy, a call to prepare for the rest that remaineth. No man can have more time than he needs; the longest life is not too long for the solemn tasks that are laid on every one. Nor is any man's day too short; has not God put twelve hours into it? and only for those twelve hours, though indeed for them all, will He call him to judgment.

"And if indeed there be twelve whole hours in the day," says the sluggard, "may not one little hour be spared for folly?" Nay, verily, for every hour has its own claims, and will bless us or curse us, according as we let it. The hour gone is like the word spoken; you cannot call it back again. Twelve winged hours came yesterday from God and sped across our day and hastened back to the God who sent them. Would we have blushed could we have listened to the tale they told Him? Did they tell of kindnesses undone, of

*From "The Divine Pursuit," to be published shortly by Fleming H. Revell Co.

passions unsubdued, of prayers unsaid, of holiness unsought? Or did they tell of temper sweetened and sins slain and graces won? Every day should build us up, set us higher, in faith or knowledge or power.

The tragedy of many a life is that time is not felt to be a trust; it is not seen to be the stage on which issues of eternal moment are wrought out. What are we doing with the hours today? They are bearing us inexorably on nearer to the night, when no man can work; are they bringing us nearer to God or to the outer darkness, where there is weeping? Do the days leave us better or only older? Are we drifting or marching? Are we driven about by every wind of indolence or frivolity, or are our faces set steadfastly toward some good thing? Heaven aids the man who listens to the voices of eternity calling across the dull routine of daily toil. The sun humbly stands still for all who will nobly dare in the great battle for righteousness or man or God. The day will be long and the sun will shine on brave and weary warriors and light them into eventide. In this light of God may we all walk and work and pray, not now and then, but the long day through. For are there not twelve hours in the *day*? and the night is coming.

- Knox College, Toronto.

GOD'S FAITH TESTS.

H. T. Morrison.



OD does not always give a reason for his commands. Had he done so the desired end would not have been reached. If he had stopped to explain the reason for all his requirements, there could not have been such a thing as faith. Faith has to do with things "not seen" by the natural eye, or fully comprehended by the human mind. It grows and develops by going, as Abraham did, "not knowing whither he went."

God pursues much the same course with us as a certain man did in hiring a servant. The first one who sought the place was set to removing a pile of rocks from one place to another in the man's yard. When this was done he was ordered to remove them back again, and to keep on in this way until he was ordered to stop. The man, however, in a short time, became disgusted and left the job. A second man came and was set to removing, back and forward, the same pile of rocks. Patiently he continued at the monotonous task until the day was ended, when the man, calling him to his office paid him for his day's work, and then informed him that he was the kind of man he had been looking for. He was given a permanent job, because he obeyed orders without asking the why and the wherefore. This incident faintly illustrates God's methods with his servants who wish to enter the heavenly kingdom.

God has given what may be fitly termed moral and positive commands. In those that belong to the moral class we can always see an underlying reason for the command. But with respect to those that are positive we may not be able at the time to see a moral reason for their being given, simply because they are intended as faith tests. They are intended to prove us and develop in us a higher order of faith, that we may be bound more closely to our Divine Father, and thus become more loyal to Him.

The command to Abraham to offer up his son was, from a purely human standpoint, most unreasonable; and had the command been given to some other man than the patriarch Abraham he would, in all probability have refused to obey. But Abraham's previous schooling in the ways of God enabled him to stand the test, and by it reach the highest altitude of faith possible for sinful mortals.

The command to Adam and Eve, when placed in the garden, was of the same nature. Although perfectly innocent, they, as yet, were mere children and had to be schooled in the ways of God. Through the simple command not to touch the fruit on a certain tree they were to receive their first lesson in loyalty to God. So with respect to the command to wash seven times in Jordan, given to Naaman. When he obeyed this positive, and to him reasonless command, he not only went away healed, but went away a wiser and better man.

King Saul lost his crown by failing to fulfill one of these test commands. When sent utterly to destroy the Amalekites he failed to carry out the command to the letter and was rejected by God.

Christian baptism and the Lord's supper may, as commands, be classed among tests of faith. By them, when properly observed, we are not only giving to the world a strong expression of our loyalty to Christ, but are performing acts that go far in helping us to cultivate that spirit of loyalty that all created beings must have in order to enjoy the favor of the Creator.

PLEASANTRIES.

Mr. Hilton: "Have you opened that bottle of champagne, Bridget?" Bridget: "Faith, I started to open it, an' it began to open itself. Sure, the mon that filled that bottle must 'av put in two quarts instead of wan." —Philadelphia Record.

A teacher in civil government had told his pupils that once in ten years the State of Massachusetts takes a census. Little James, who is an attentive scholar, upon being called up to recite, said: "Once in every ten years Massachusetts comes to its senses." —New York Tribune.

Blomfield, bishop of London, presided at a meeting of a debating society where the students were all deadly in earnest. One strong, indignant young gentleman inquired oratorically: "What, sir, would the apostle Paul have said, could he have seen the life of luxury led by our present race of prelates and church dignitaries, riding about in their carriages and living in their palaces? What, sir, I repeat, would he have said?" "I think," said the bishop, interrupting the speaker, in a meek and mild voice, "that he would have said, 'Things in the church must be looking up!'" —St. James Gazette.

A stretch of road, running past Sam Rawson's house, was in notoriously poor condition, although Sam declared that he had paid liberally to have it put in good order; and there was general interest when Sam rose to make his statement before the selectmen at the town meeting. "I'd just like to say one thing," he drawled. "I don't want to make any fuss, but I'd just like to ask the honorable board of highwaymen"— That was as far as he could get. A roar of laughter swept over the town meeting, and showed its effects in the red faces of the "highwaymen."



OUR PULPIT.
THE SPIRIT OF LIFE.

W. Douglas Mackenzie, D. D.

Text: Romans 8: 2. "The Law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death."

HE Epistle in which these words occur is remarkable for the frequency and the variety with which that word "spirit" is used. It is a very rich word. It allies itself now with the name of God and again with the name of Christ. It is "the Spirit of God" that dwelleth in you; it is the "Spirit of Christ" a man may have; and yet, again, it is just simply the Spirit, the living, everlasting Spirit; or once more it is the Spirit of Life, the Spirit that belongs to the new experience which Christ has brought into the world. Now, it is one of the most delightful facts connected with the Christian religion that its most difficult doctrines have their roots in historical facts. As there is no doctrine that some people feel to be so abstract, so difficult, so unrelated to life, as the doctrine of the Holy Spirit, let us for a moment look back and see where they got their ideas of the Spirit.

I. Pentecost.

They were waiting, after the resurrection of Jesus, meditating upon His life, meditating upon the dread, the shame and disaster of His crucifixion, and then upon the wonderful, inexplicable glory of His resurrection,—waiting, as He had commanded them to do at Jerusalem, powerless, unable to do anything but to wait. They rejoiced, indeed, but vaguely. They hardly knew what they were rejoicing about. They went on praising God and being happy, and yet all was still indefinite. They kept to themselves, having no message to the world. They seemed to be merely feeling after a consciousness, a life, that had not fully taken possession of them. Yet there was no power, no life, no real preaching, no forthgoing of energy from that community. It was hardly yet a real, living, self-conscious community at all. All at once as they were gathered in one place there came that sound as of a rushing, mighty wind. Once more, as at the birth of Christ, once more as in the miracles of Jesus, once more as in the resurrection of Jesus from the dead, once more God has taken hold of nature and made nature the medium of His wonderful self-revelation. The sound passes on and fills the city streets with awe. As the people rushed toward the center of the sound they came upon a gathering of people that seemed mad. They seemed to be taken hold of by some alien power. They were all speaking and miscellaneous shouting. No man could make any order out of the strange, terrific scene before them. Some of them began to laugh, saying that they were drunk,—so inexplicable were the



events that took place there in that strange excited gathering. Gradually a stillness comes over them. One man rises and shouts for silence. A quiet spreads through the Christian community and the great gathering beyond, and one voice begins to speak out. It is the voice of Simon Peter. There has flashed upon him by the inspiration of the Living God,—there has flashed upon him now out of the memories of his Old Testament readings allied with the reality and wonder of this new event,—flashed upon him its truth. He tells the people that this is the fulfillment of an ancient prophecy which they have all often read and all often longed to see fulfilled within the experience of Israel. This is the outpouring upon human beings of the very Spirit of God Himself.

You see then, that it was an historical event, an event that seems to have attracted the attention of others, to have drawn to it the excited and concentrated interest of those who were not otherwise specially interested in the Christian community; and it was an event so strange, so momentous, so definite, so overwhelming, that it remained in the memory of the Church, and has taken its place in the faith of the Church forever, as the incoming of the Spirit of Life upon humankind.

2. The Spirit of Life.

The new Presence that had come into the hearts of those people, manifested itself in so many ways that after we have used the name of God, or of Christ Himself, I know of no other term that more fitly describes this Spirit than that wonderful and glorious word "Life," the Spirit of Life. Life is the richest fact that nature knows. Think of the life that comes surging up at springtime through the earth, the irresistible tides of life breaking through! Think of how you struggle with your gardens and the weeds that you wish to get rid of; and you struggle in vain, for there is life in that soil somehow, and, do as you will, it breaks out day after day. It is various, full, beautiful, attractive. It is musical and colorful because it is life itself. All nature has conspired at springtide to express itself in living forms. And in that young community, amongst those Christians, there now began to work a force so rich, so various, so irresistible, so full of energy that only the word "life" could adequately express it. It is the Spirit of Life.

Think of what that community, hitherto so helpless, began to accomplish. Those men no sooner began to preach than the life that was in them took hold of their auditors. Even when the authorities began to persecute and scatter them, they were like the wind which drives and like the birds and bees which carry the seed away to different parts of the world. Persecution became the servant for scattering the life that was in this community wherever they went,—east and north and south and even across the seas. Wherever these people went they carried life with them. They became the seed of the Kingdom, so that when they settled in any community there began to work in it this strange new force, called the Spirit of Life. They went to Antioch, the great metropolitan city, the emporium of the east, and this life began to manifest itself and a strong church grew up. They farther went to Corinth, and to Philippi; in simple, rude, soldierly Philippi, or in corrupt Corinth, or in Imperial Rome, herself,—wherever these people went the irresistible life within them took hold upon the community around, manifested itself with energy and with glorious beauty. It was life that was in them. It spread everywhere. It rejoiced everywhere. It

broke into the flowers of the Christian graces. It grew into the fruits of Christian deeds. Everywhere a new beauty took hold of the imagination of men when they looked upon the community of the Christians. Historians, who are students of the first and second century of the Christian era, all bear witness, as does, for instance, Mr. Lecky, and even Gibbon himself, to the marvelous energy of the Christian Church and to the attractive beauty of the character which it manifested. These people showed to the world a new kind of manhood, a new ideal of purity, a new sense of honor, a new pity for the weak, a new forgiveness of their enemies. The world around saw that there was something new in these men and it was beautiful as God himself. It was the Spirit of Life, it was the Divine Life, the Life of God, that had taken hold of them.

3. The Law of the Spirit.

Now, this Spirit of Life is described to us in this passage in a way which I think deserves a few moments' consideration a little more closely. Especially in this verse we are told that "the law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death." What does that mean? I wonder if we can make it a little plainer to ourselves this morning.

First, that word "law"—how variously we use it. We think of it sometimes as a formal enactment that is addressed to a set of intelligent beings and enforced by certain sanctions with pains and penalties attached. We think of a law that is thus the definite announcement of what may or may not be done under definite circumstances, by definite individuals. And the Apostle Paul frequently uses the word in that sense. The law for him is often the announcement of the will of God, the enactment which God has made concerning human conduct definitely in the law of Moses. Sometimes, however, for Paul is a great master of literary freedom, he uses the word in a slightly different sense, as when we speak about the law or principle of a certain movement in history. We speak about the law governing the growth of some institution, or the growth of some animal, of some plant, or some new development in the world of nature. We mean that there is a principle, a force, at work which can be defined and which controls all the history of the individuals brought within its influence. That is another use of the word "law" very closely allied with the former and yet different. Now, when the Apostle Paul speaks here of the law of the Spirit of Life in Christ Jesus, he means that this Spirit of Life is itself now a principle which is controlling the experiences of men and directing them towards certain issues.

What, then, are the issues towards which this Spirit of Life in Christ Jesus is directing men? What kind of experience does it give to men?

4. No Condemnation.

First of all, there is that wonderful experience described in the first verse of the chapter: "There is, therefore, now no condemnation to them that are in Christ Jesus". The Spirit that has come upon men has swept condemnation away. Condemnation! It is one of the most awful words in human language. Sometimes we can see that it is worse than death just to be condemned. Death ends misery. Condemnation is utmost misery. To be righteously condemned, to be condemned as a being unworthy of his moral approval, to have it said, to have it known to myself, known to

yourself, oh, human soul! that the living God looks through me, through you, down into the unsearched depths of conscience and imagination and desire and impulse, to have it said that he sees it to be all wrong, and to have it said that thus we are under his condemnation! The first lesson many a man has to learn is just that he is condemned.

We sometimes weaken the matter for ourselves. We say, "I am condemned by my own ideals." That is perfectly true if your ideals are true and high enough. "I am condemned by my own conscience." That is true and dreadful enough if your conscience is alive and quick and intelligent enough. "I am condemned by the standards of society around me." That also is dreadful enough if true, and if they are pure enough. If even they condemn me I am condemned indeed! But is that the highest and worst that can be said? What about the Supreme Intelligence who rules over all history, whose insight and wisdom penetrate every fact, who goes deeper than any conscience, who has higher ideals about yourself than you ever dared to cherish, and who knows more about what you ought to be than society? What can it be if He looks in upon you and condemns you!

The Apostle Paul says condemnation is past. "There is, therefore, now no condemnation." Can you imagine any message that ought to thrill human nature more wonderfully than that? Is there any word, any gospel, that could be spoken that would mean more to you than to say that the Supreme God has passed His condemnation away? Is there any fact, any experience, that is conceivable, higher than that? Is there any ambition to be cherished that will overpass that ambition? Any loftier word than this when it is said that there is now in the mind and heart of the living God no possible condemnation of yourself? "There is, therefore, now no condemnation." Why? Because the Apostle Paul says, "The law of the Spirit of Life has made me free from the law of sin and death." I have hitherto been working and living under the control of one kind of force and energy. It has worked towards sin. It has worked towards death. But now there has taken hold of me another principle. It is the Spirit of Life. It is working towards life. And what is the first fact which must follow from the incoming of that Spirit into a man. It means that he is released from that former law, released from the condemnation it brought upon him, released from the wrath that belonged to that condition, released from all that should have been his shame and terror when he was under its tyranny. Now he is living under the power,—the free, glorious, inspiring power,—of the Spirit of Life. That is the first thing, then. Paul calls it the Spirit of Life because where that Spirit comes into a man, one word he may read across all the years that are to come and all the years that are past; he may read it across his whole nature up and down—"No condemnation!"

5. The New Mind.

But then, in the second place, the Apostle Paul means that the coming of the Spirit of Life upon a man confers a new mind, which he calls the "mind of the Spirit". Now, if we would understand that, we must go back to speak of the seventh chapter, that wonderful bit of psychology and ethics in one, and religion through and through both, that most keen and subtle analysis of the inward experience of a man struggling with the law of righteousness and the law of sin, of two principles that are working and warring

in his nature. In that chapter we find that the Apostle Paul says, I know that I have something in me which approves the law of God. I know it is right. I know it is true. I feel its authority. I feel that is what I ought to do. With my mind, with my conscience, with that better life in me, I take pleasure in it when I think about it. Yet I find a force in me that draws me in the opposite direction, and this force or law within me carries me away in gusts of passion, away into the doing of what is foul and what my own conscience condemns. What I would not that I do. I continually feel myself dragged, like a slave in chains, to the doing of a task that is loathsome in the extreme and yet I go and do it again and again. The law of sin is powerful within me. And it must be the law of death, for as I look into that experience very deeply, as I try to understand what its only issue can be and must be, I know that if that goes on longer, and indefinitely, it will finally drag me down into the abyss;—that I must be killed by the working of that force. It is the law of sin and of death in me.

But now, the Apostle Paul tells us, to the Christian man something new has come. He says it is "the mind of the Spirit." The Spirit of Life comes and makes him free from the law of sin and of death. God gives him power over it. "I feel that that is not my master; that this demon that holds me in chains and drags me to my doom has met his conqueror. I know that now there is something new stirring in my heart. My imagination is being cleansed. My heart seems to feel a power of resistance and it grows, and I feel that the chains are being snapped and I can almost hear the clanging of them on the ground as they fall and I stand a free man in Christ Jesus." The result is that the man upon whom the Spirit of Life has come powerfully, knows that he henceforth minds the things of the Spirit. It means that he looks at everything from the eternal point of view. It means that henceforth the flesh,—the sensual, the worldly, the external,—is not the criterion for judging the value of things. He knows that now he must not,—in order to decide what he ought to do,—measure his plans by just what is visible, what is pleasurable, what is momentary. He has got to the eternal point of view. That is the mind of the Spirit. A man, as it were, becomes seated on the throne of God. He gives law to himself, plans for himself. He now looks forward upon his own career and it is from the point of view of God Himself. He gives his life to this sort of thing. He says, "I must read about this. I must fill my imagination with this. I must plan for this, labor in this way about it. This must become the supreme task of my life, the law that is to rule my business, the principle that is to glorify my home. This is the wonderful, glorious Spirit that is to animate all my friendships. I am henceforth to look at everything from the point of view of the eternal." That is the mind of the Spirit. The Spirit of Life confers the mind of the Spirit upon a man.

Then, in the third place, the Apostle Paul goes on in later verses of this chapter to show that the power of the Spirit of Life in a man takes hold of the whole man forever! of the whole man forever! The Spirit of God is not just concerned with your new thoughts, your new imaginations. The Spirit of God is the Spirit that fills all nature. The little birds sing by the Spirit of God. It is in those green and rustling trees there. And the flowers are blooming and fragrant by the indwelling power of the Spirit of God Himself. The wonder of the stars at night is the majesty of the Spirit of God Himself. When, therefore, God takes

possession of you He takes possession of your whole self, body, soul and spirit. He takes possession of you not for today, tomorrow; He takes possession of you forever. He is now the Divine working force in your personal life and everything that is to happen to you henceforth is under the control of this wonderful Spirit of Life itself. Hence, there is no such thing as death. He shall "quicken also your mortal bodies". There shall be a strange transformation wrought by His energy upon your entire being. He takes charge of you unto the end, as it seems, which is the beginning of something more glorious still, for, as the Apostle tells us in that wonderful eleventh verse: If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall make your bodies that are liable to death—shall make them alive through His Spirit that dwelleth in you. "We are children of God and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified with Him."

Lastly, let it be observed that this is the Spirit of Life in Christ Jesus. The ancient religions all had a vague feeling that something of what I have been saying is true. They all searched for that Divine Spirit whom they felt somehow to be pervading them with His presence. They knew, as sometimes men have known when they come upon certain regions, that there were untapped sources of life or wealth below the arid soil. As these have looked around to see where they could make the openings from which the water should flow or where they could begin to dig up wealth from the bowels of the earth,—so those ancient, wonderful, pathetic religions, have felt that somehow, somewhere, near to human nature, just above their heavens, or just within their souls, there were wells of light and life, and that if they could just open them they would find that which would fill them with Divinity itself. At last it was disclosed, and the one well which God opened for all men is Christ Jesus. All men who are in Christ Jesus have this light and life welling up through Him into their souls. What all those pathetic mystics of the east sought for and sought in vain, Christians find, and possess with the joy of a living consciousness, the Spirit of Life, the Spirit of God Himself in Christ Jesus.

Go, and ask for the Spirit of God, my brother,—the Spirit of Life, my brother; but ask it not as if God sent that Spirit to you simply out of empty heavens or vague spaces. Know this, that the Spirit of God, of Life, is given to men in Christ Jesus. It is the prominent experience of the Church that the more a man loves Christ, the more a man understands Christ, the more a man reverences Christ, the more a man obeys Christ, the more a man puts his whole confidence in Christ Jesus, the more a man makes Christ Jesus his world in which he lives and moves and has his being, the more mightily he knows that the Spirit of Life has taken possession of him. There is no gospel in the world like this. There is no religion that can for a moment be compared unto this. There is no power measurable with the power of the Spirit. There is no certainty more clear than this that if you love Jesus Christ, the Spirit of Life is in you and the law of the Spirit of Life has made you free from the law of sin and of death.

There is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiments, while the life is grovelling and sensual. J. R. Lowell.

BIBLE SCHOOL.**GOD'S PROMISE TO ABRAHAM.**

Lesson for Aug. 11, 1901. Gen. 15: 1-18.

*Golden Text: I Am Thy Shield and Thy Exceeding Great Reward. Gen. 15:1.***A CHICAGO TEACHER'S NOTES ON THE LESSON.**

Elias A. Long.

Setting of the Lesson.

Time: Probably five or six years after the events of the last lesson. The place was Hebron, twenty miles south of Jerusalem.

The Covenant of Faith.

The center of the present chapter, as almost of the entire Old Testament, is the covenant referred to in verse 18. The covenant of Noah had been based on nothing higher than material blessings on earth; this one with Abram, marks an advance to spiritual blessing and to eternal interests as conditioned on faith. The immediate design was to stimulate Abram's faith in view of the trials and disappointments which he had experienced. It was necessary for Abram to learn the great lesson that trials are inevitable, that God's child, although guided by wisdom and ways as much higher than his own, as the heavens are higher than the earth (Isa. 55: 9), is certain to meet with many delays and vexations. The fulfillment of the heavenly Father's promises cannot be marked by haste. He is dealing with the eternal standpoint; he is training character for eternal issues: 2 Pet. 3: 8.

It is a mistake to assume, as sometimes is done, that the Old Testament covenant is identical with Mosaism, or that the principle of righteousness had its basis primarily in obedience to the law of Mt. Sinai. Both our present lesson (verse 6) and Paul's argument in Rom. 4; Gal. 3: 6-14, show that the true righteousness before the Lord, in both dispensations, is righteousness by faith and not righteousness through works of obedience to law. Obedience is a fruit of faith.

Faith's Disappointments.

The first words of our chapter show Abram's need of special encouragement following upon his experiences set down in Chap. 14. His love and concern for Lot, his adopted son, did not cease when the latter chose Sodom as his home. Can he not yet win him back to a place by his altar? One result of Lot's folly in getting into bad company is brought out in Chap. 14: 11, 16. He, with other Sodomites, had been captured by a band of soldiers from beyond the Euphrates and carried into captivity. Immediately upon hearing of his beloved nephew's plight, as if hoping he might now regain his alienated heart, he arms his trained servants and, starting in pursuit, gains a great victory over the Elamite leader and rescues Lot and other Sodomites with their goods. Verse 16. But if he had hoped to bring Lot back into a righteous community he was doomed to sad disappointment. Lot ungratefully returns to Sodom and its associations. Although Abram had been successful in his heroic attack on the troops of Chedalaomer, the thought would naturally arise: May not this powerful Elamite gather overwhelming forces and, returning, sweep him from the land? This we gather from Verse 1 of to-day's lesson had a disquieting effect on Abram's heart. Added to such forebodings would be the feelings of

disappointment pathetically expressed in verses 2 and 8 of our lesson. Upwards of ten years had passed since the promise, so dear to his heart, of a child had been made. Yet here he is a lonesome old man, surrounded in his camp by many shouting children, but they his servants; he remains childless. "Why does God make me wait so long? Will his promises fail?" Such it would appear were the sore perplexities that bore upon Abram's mind at the time our lesson on God's new covenant opens.

V. 1. Shield of Jehovah. "After these things word of the Lord came." God first draws nigh by his spoken word, leading up to the covenant. No fewer than eight times in this chapter is the voice of God to Abram indicated. He has revealed himself to all mankind in his spoken word. At last the Word became flesh. For God to speak to one whom he created in his own image is most natural. * * * "Fear not, Abram, I am thy shield." In the hour of fear God comes with this definite assurance so oft repeated in his world. If Jehovah is his shield why fear what man can do. God wants us to be strong behind the shield he furnishes, as against the fiery darts of temptation, doubts, fears, passions, evil suggestions, enemies seen and unseen. Eph. 6: 10-16. * * * "Thy exceeding great reward." Not only the rewarder but the reward. Abram had just refused the earthly rewards of the King of Sodom. (Chap. 14: 23.) The true defense of the soul against fear and the true recompense for sacrifice is God himself. God is greater and better than his gifts. To have God is to have all things. 1 Cor. 3: 21-23.

V. 2, 3. Trials of Faith. "I go childless." Abram's faith had been tried by long delays. Perhaps nine years had passed since God's promise that a child should be borne to him. (Chap. 12: 7.) He could not understand why he was kept waiting. Have you waited many years for a promise to be fulfilled and not wondered over the delay? Has your confidence in God's perfect love and care been lessened, when you were receiving not present reward and peace but instead possibly anxiety or bodily pain? If so, then Abram's lesson is for you. * * * "Stewart, this Eliezer." Abram revolved in his mind whether after all it was meant that Eliezer, his steward, and he as Damascene, was to be his heir.

V. 4. Wait on the Lord. "This shall not be thine heir." Not Eliezer, but a natural son shall be his heir. This was to be fulfilled years later in Isaac. But did Abram gain anything through these long-delayed expectations? Yes, step by step he was led (1) from idolatry in Ur, to be (2) a colonist with thoughts set on a land and home in Canaan and then (3) to be the "Friend of God," and at last (4) he is drawn close to the Father, to understand that not land, nor property, nor houses, nor father, nor brother, nor children (Matt. 19: 29), but God himself was to be his exceeding, his "hundred fold" great reward. "Wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, on the Lord." Psa. 27: 14; Isa. 40: 31.

V. 5. Sign of the Stars. "Look now toward heaven." Look up. There is no discouragement in that direction. The heavens declare the glory of God. Ps. 19: 1. If he who made the countless stars and controls them in their sweep has promised, be assured, Abram, he will fulfill. * * * "Stars...able to number them." To Abram the stars became a sign of posterity. To us they are blessed signs of another promise. "They that turn many to righteousness shall shine as the stars forever." Dan. 12: 3; 1 Cor. 15: 41. * * * "So shall thy seed be." As the stars were numberless so Abram's posterity should be. The present number of Jews is computed to be above seven millions; multiply this by all the generations since Abram, for vastness of numbers; then there is left out the vastly greater Arabian line as well as Christians, Abram's spiritual children.

V. 6. Faith's Deeper Renewal. "He believed in the Lord." God's word was enough. He will go on trusting and waiting for the blessing to come in God's way and God's time. The English "believe" is not strong enough; the original means that Abram was supported, built up. He accepted what God said as solid, divine substance (Heb. 11: 1) and of which it only required time to prove the truth. He will walk by faith, not by appearances. * * * "Counted to him for righteousness." Righteousness stands for rightness. It means that Abram's heart was right. On Abram's part there was neither act nor work, but a mere acceptance of God in his heart through believing. "With the heart man believeth unto righteousness." Rom 10: 10. His faith brought him—as a right heart now brings us—to the ground where God can re-

mit our sins and where we are justified before God, not of our own merit or works, but, because we accept God's promised grace. Here we have the doctrine of justification by faith the very center of revealed truth. But justifying faith is fruit-bearing faith.

V. 7. Deliverer from Idolatry. "Brought thee out of Ur." I that make these promises have shown my care for you all through life. I will not fail you now. It is almost the identical language addressed to Israel many years later (Ex. 20: 2) and showing God's perpetual guidance of his people. * * * "To give thee this land." How about previous ownership? Some would argue that the first possessors are the owners. God the Supreme Possessor does not say that.

V. 8. Inquiring Faith. "Lord God." God is here presented in capitals because the word in the Hebrew represents Jehovah. Compare with Gen. 2: 4. * * * "Whereby shall I know?" His second question. It shows not doubt but acceptance of the promise. God grants to us some visible support of our faith in (1) his past dealings, in (2) his present providences (Gen. 8: 22) and (3) in his ordinances. * * * "Inherit it." He means simply to take possession of.

V. 9. Condescending Response. "He said unto him." Now, in answer to Abram's questions, the great promises are ratified most impressively. In this God shows great condescension by accommodating himself to human weakness. He solemnly goes through the form of an oriental covenant, as it he and Abram stood on terms of equality. The covenant was, like our oaths, one of the many devices men have fallen upon to make sure of one another's words. Abram shall know, by the Most High God's binding himself, in a pledge, to perform that promise. This is only one of many ways in which God has condescended to pledge himself by alliance with men that he may bless them. * * * "Take thee an heifer." As usual in such ratification of a covenant * * * "three years old," full grown and perfect. * * * "She goat, ram, etc." See Lev. 1: 1, 10, 14.

V. 10. Fruits of Faith. "He took unto him all these." Abram's faith was marked by the works of immediate obedience. Faith without works is dead. Jas. 2: 14-18. * * * "Divided them in midst." The animals were slain and cut in two and each half laid over against the other, a narrow passage being left between them. The idea seems to have been that the contracting parties passing between the pieces, indicates that the compact bound them under the penalty of the same fate as the slaughtered animals. See Jer. 34: 18-20. * * * "The birds divided he not." Being small a whole one was probably laid against a corresponding one.

V. 11. Ravenous Birds. "Fowls came down." Birds of prey, R. V. These abound in the east and would be attracted by the scent of the slain creatures. * * * "Abram drove them away." Thus we should drive away birds that devour the seed of the word from our hearts and the hearts of others (Mat. 13: 4, 19); all devouring worldly and unclean thoughts and cares, temptations, pleasures, or whatever would destroy our close relation with God.

V. 12, 13. Egyptian Bondage. * * * "A deep sleep." A disclosure affecting the future of Abram's posterity was now to be revealed. * * * "A horror of great darkness." Abram was brought under a heavy cloud to hear of the dark experience that was to come to his seed after his death. * * * "Thy seed shall be a stranger." A sojourner, a transient resident. * * * "Shall serve them...afflict them." Be as slaves under hard and cruel bondage. * * * "400 years." Perhaps speaking in round numbers. So Stephen quotes the words Acts 7: 6, while Paul, Gal. 3: 17, speaks with the greater definiteness of Ex. 12: 40, 41. These dates and periods have led to unprofitable dispute over Bible chronology.

V. 14. Brighter Prospects. "That nation...will I judge." Remarkably fulfilled in the plagues and destruction of Egyptians. * * * "Shall...come out with great substance." They were not to go forth as fugitives, but as conquerors, their servitude of many years should be recompensed. In the passages reciting the history, Ex. 3: 21, 22; 12: 35, 36, the "borrow" and "lend" should be "ask" and "let them have," as in the R. V.

V. 15. Hope of Immortality. "Go to thy fathers." To go to a place or person implies a continuance of existence, seeming an intimation here of the doctrine of the soul's perpetual existence. * * * "In peace." Abram died in peace and happiness. "The path of the righteous is as a shining

light that shineth more and more unto the perfect day." Prov. 4: 18.

V. 16. Growth in Sin. "The fourth generation." Rather the fourth age; four times the length of a man's life. Generations then were longer than now. * * * "Come hither again." Taking possession of Canaan. * * * "Iniquity...not yet full," pointing to the growth of sin among the Amorites, a general name for Canaanitish tribes. They still had some four hundred years of grace. To show that there could be present a remnant of holy seed in those idolatrous tribes we have but to take the case of Abram in Chaldea (Chap. 12: 7) and of Melchizedek in Canaan (Chap. 14: 18). Some people's measure of sin fills faster than others.

V. 17. Covenant Ratified. "When it was dark...smoking furnace." This may have signified the affliction of the children of Israel in Egypt. * * * "Behold flaming torch." R. V. The luminous symbol of the divine presence. Its first appearance since man left Eden. It afterwards was seen by Moses in the burning bush and later. The flaming fire in the midst of darkness must have greatly impressed Abram. Acts 26: 13, 14. * * * "Passed between those pieces." Thus before the eyes of his human friend and ally, it pleased Jehovah, in his condescension, to bind himself after the manner of man, forever to the promises of his grace. This solemn and impressive ceremony between God and weak, sinful man cannot but have given Abram, as it ought to give us, new thoughts of God and of man. It is, however, but an intimation of the kindness that man, through God's condescension in Christ, would experience.

V. 18. Conditions. "Made a covenant." A covenant merely means an agreement between two. As for Abram's preparation and part, all that had preceded in his faith, obedience, self-renunciation had been but preliminary steps to this meeting with God. * * * "Unto thy seed...given this land." The deed was executed, the coming into possession was to be deferred. * * * "River of Egypt." This may mean the Nile. Israel's domain never reached exactly to that river, although virtually such was the case. Such extension of the domain was only realized in the prosperous reign of Solomon. 1 Kings 4: 21. Had Israel's faith been equal to God's promise, it might have been gained sooner and held longer. God truly has stood by that covenant, and this should teach us that He surely will stand by every one of his promises.

FIVE-MINUTES SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.



OD is something to us—something to every person. He is most to those who know him best, but even to those who know him least he is something. The infidel sees God in some remote cause and to him God is only that, whatever that may be. To the believer God is a shield and a great reward. He becomes a person, and a person of intense affection, as we approach him. Afar off, our knowledge is second hand. We have to quote some other's experience. We name Paul or Peter; we say some of the fathers said this and felt something else; we cite the case of a neighbor and that is as far as our knowledge goes. God is afar off to us and our experience is a second hand thing; but if we want him for our shield and our great reward, we must move up towards him. We must not be contented at beholding afar off. We must get so hid in him that in whatever direction Satan approaches us, he will find that God is there as our shield. The Lord knows them that are his and his angels encampeth around about them that fear him. We sometimes think we are doing a great deal towards our salvation, but see what God is doing. He is making a hiding place for us, for he knows our weakness. He is defending us more bravely than ever a mother defended her child. The bleeding Savior tells the marvelous story of our

God's defense. The defense is still kept up. We need all the re-enforcement we can get. The battle is a hot one. Hear this: "No man shall pluck you out of my hand." The safety is more than the heart realizes. If it were not a daily defense, we could not hold out. He fed his people in the wilderness journey, but he fed them day by day. It is so now. He gives us grace for a day's supply and in his sacred heart we are shielded. By the side of the defense is a reward. This is the strangest thing in all the world. I have seen men pay others for saving them, but here is a case where the Savior pays the saved. You will find nothing like this in all the world. God saves the sinner and God gives eternal life to this object of his love. Beneath it all and above it all is one master passion and that is love—just love for the lost world. God will surely get the victory and a great host shall rise up and shout to him eternal glory.

Our Father, we are satisfied in all that thou hast done and give thee thanks in the name of Jesus, our Lord. Amen.

PRAYER MEETING.

Frederick F. Grim.

LOOKING CHRISTWARD.

Heb. 12:2. References, Isa. 45:22-25; Acts 4:11, 12; Rom. 14:8-11.

IT MAY seem on first thought to be a matter of small importance to get a man to fix his gaze upon a certain object. But it is upon these apparently minor details that the destiny of men and nations has oftentimes depended. By looking at some unsightly scene for a moment the fainthearted may swoon and become unconscious; by looking at some peculiarly bright object we become hypnotized; we behold some beautiful picture or scene of grandeur—the whole life may be uplifted and transformed. The writer of the Hebrew letter has pictured the Christian life under the strong and virile figure of a race. The runner at the Olympian games, having put aside every hindrance would fix his eye steadily upon the goal. He must look neither to the right nor the left, not allowing anything to distract his attention. How much more necessary is this in the Christian race! The great cloud of witnesses are not the mere spectators who paid their fee, but they are those who have run the race and obtained the prize, and they are now encouraging us by their presence. But there is one great champion.

Why Look Unto Him?

He is our Captain and standard bearer on the path of faith. He is courageous, never asking us to go where he himself has not first gone. How fortunate we are that we have one to whom we can look, who knows our every temptation and can sympathize with us, but he can do more—inspire us to redoubled effort. He has been pre-eminently successful, although his success has been the world's greatest paradox. He was the stone which the builders rejected, but he has now become the head of the corner. In all the ages past he is incomparable. There is a charm, a power, a vitality in his name that there is in no other. He is the great ethical and religious teacher. He is the realized ideal of humanity. He is the Savior of lost

and sinful men. He stands at the goal to beckon us on, assuring us that if we are faithful unto the end we shall receive a crown of life.

What Does it Mean?

Where are we to look that we may see the Christ? Some would belittle the historic Jesus; others suffer as great a loss by forgetting that there is a living and ever present Christ. Let us look to him whose life issued from the throne of God as a stream of purity, sweetening the bitter waters of Phariseeism, Saduceeism and paganism.

Towards Palestine the whole world was looking with wistful gaze. The wise men from far-distant lands were moving Christward, and at Bethlehem they saw the object of their quest. See him in the humility of his earthly life! How calm and yet how majestic he is! Let us never lose sight of him who spake as never man spake. We see him as he ministers in loving helpfulness unto those who are in need; as he weeps at the grave of Lazarus; as he approaches Jerusalem; as he wrestles in the Garden of Gethsemane; as he is crucified on Calvary and is raised again to live forevermore. New forces have been set at work in the world which have changed the current of history and made all life more sweet and joyous. If we would see Christ today let us not turn with some far-away look into the skies above, but among the poor and lowly; and there we will see the images that we have made of him; and there we will be able to minister unto him; "for in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Let us cultivate the sense of his presence that we may see him in all the greater disclosure of God's power and goodness in the world.

CHRISTIAN ENDEAVOR.

By Charles Blanchard.

ENEMIES AND ARMS.

Topic. Aug. 11. Eph. 6: 10-18—Spiritual Strength

FINALLY, my brethren, be strong in the Lord and in the power of his might." Spiritual strength does not come by chance. It is no miracle of divine grace. We can be strong in the Lord only in the strength of his might. We must will to be strong. It is not enough to want to be. We are to be filled with the Spirit. There is something imperative and imperial in this language. It strikes the soul like the hand of a master the keys of the great organ. It sweeps the spirit like a strong wind from the mountains of the morning. There is hope, possibility, inspiration! We may be strong! Let us get this. I fear too many of us are weak because we do not realize that strength may be ours. We tremble in our weakness, blunder in our blindness, and stumble in our ignorance, when we might be wise, when we might have spiritual sight, when we might truly and triumphantly reign as kings and priests unto God. It is almost mean to apologize for our spiritual weakness, as for our downright meanness. But how shall we become strong? "Put on

The Whole Armor of God.

Many are weak because they are unarmored and unarmed. It is astonishing to find how many there are, who, confessing their weakness, refuse to put on any part of the armor of God. Some actually plead their

weakness as sufficient excuse for refusal and failure to put on the divine armor. There are any number of so-called Christians, and endeavorers in name, who simply sit in silence, or shirk every duty and spoil all true delight in service, by inexcusable laziness and indifference. These seem not to have any conception of what it means to be good soldiers of Jesus Christ. They are simply camp followers, or "contraband" Christians. They will not fight and they will not work. What to do with those who will not do anything for themselves is the problem of church management. For there is this about the armor of the Christian—no one can put it on us but ourselves. The best teacher or preacher or leader in the world can not put the armor of God on you. You must "take up," "take unto you," "put on" this armor. You must gird your loins with truth; no one else can do it for you. It is a personal matter between your soul and your Savior. It is your liberty, your life. You must put on the breastplate of righteousness. Every soul must stand in its own integrity. Having no righteousness of our own, we must put on the righteousness of God which is by faith—and whatever is by faith is an individual matter. We must shoe our own feet with the preparation of the gospel of peace—a difficult thing to do. We must take up the shield of faith—which some of us let slip down too easily, or let go entirely, because it is heavy at times. We must take the helmet of salvation and the sword of the Spirit, which is the Word of God. Read all these in the Revised Version and get this thought, that we are to do these things for ourselves and not wait for some one to do it for us. It's an inspiring lesson. But this we can do: We can pray in the Spirit, at all seasons, watching thereunto in all perseverance and supplication for all saints.

EXPOSITORY HINTS. A FIRE-PROOF CHARACTER.

A SINFUL character is combustible. It is fuel for the fires of judgment. Its end is to be burned. "Wickedness burneth as a fire." Men are consumed by the fires of passion; they are destroyed by their burning lusts. On the other hand righteous character is fireproof. Upon it the fires of judgment have no power. This is the thought of the text which is quoted above. The double question, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning?" has for its answer, "He that walketh righteously and speaketh uprightly, he that despiseth gain of fraud, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth his eyes from looking upon evil; he shall dwell on high; his place of defense shall be the munition of rocks." The man who walketh in righteousness shall stand unhurt in the midst of the most fiery trials; he shall walk through the devouring fire of persecution uninjured; he shall dwell in everlasting burnings of national judgment untouched by harm.

Ordeal by fire, to which reference here seems to be made, was a very ancient custom. It has been practiced by nations widely separated. When the guilt or innocence of a person had to be decided, an appeal was made to the judgment of God. The accused had to pass through a fire, or carry a piece of red-hot iron for some distance in his hand, or walk blindfolded over red-hot plowshares. If he escaped unhurt he was pro-

nounced innocent, if he could not endure the ordeal he was pronounced guilty.

After a time, ordeal by fire came to be adopted by the Church. There is the well-known case of Savonarola the Florentine monk, who, when excommunicated by the pope, challenged an ordeal. Standing on the balcony of the cathedral in Florence he asked God to destroy him by fire if he had preached or prophesied lies. A Franciscan monk accepted the challenge. Two pyres were lighted in the market-place; but while the Franciscans and the Dominicans were discussing whether the combatants should carry the host or the cross through the flames, a rain storm extinguished the fires.

Ordeal by fire, although a perversion of truth, suggests a moral lesson. It symbolizes faith in the protecting power of God over the righteous. This is the thought which lies at the heart of the story of three Hebrew youths who were preserved in the midst of a burning fiery furnace. They had in them those moral elements which no fire could destroy. "By faith they quenched the violence of fire."

After a building has been destroyed by fire the safe, containing money and valuable papers, is taken out unharmed. So many a man comes forth from the fire of trial unscathed. He may hold firmly by principles in the devouring fire of business rivalry, he may dwell in safety in the everlasting burnings of public misrepresentation and abuse.

The test of fire is applied to character in this life. The purgatorial fires by which character is tried and in which it is purified, lie this side of the grave. "Beloved, think it not strange concerning the fiery trial which is to prove you as though some strange thing happened unto you." "Now for a season ye are in heaviness through manifold temptation, that the proof of your faith being more precious than gold that perisheth, though it be proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." "And who shall stand when he appeareth? for he is like a refiner's fire, and he shall sit as a refiner of silver, and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord offerings in righteousness."

Some one has said that "the business of religion is not to insure a man against fire in the other world, but to create an insurable interest in him." That insurable interest which makes him worth saving is the creation within him of a spirit and principle of righteousness. To make a man fireproof you must make him righteous. Nothing but righteousness is indestructible. Paint and pretence will melt away in the fire of divine judgment. When "the fire shall try every man's work what sort it is," the wood, hay, stubble shall be burned up, and the gold, silver and precious stones shall sparkle in the flames. O, my soul, what wilt thou do when tongues of flame lap around thee, and search thee to the core? If within thee sin be found thou hast everything to fear; if righteousness, nothing. Let the fire scorch if only it will preserve and purify. When the fiery ordeal must needs be met listen thou my soul to the voice which says, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior."

Looking at the surface of things we see mighty forces of good and evil at work. They are too powerful for our control. Whither are they leading on? To destruction or to redemption? To believe in Christ is to believe in a Christianized society as the final goal.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

THE BEGINNING OF SIN AND REDEMPTION.

"Where sin abounded, grace did much more abound."—Romans 5, 20.

Monday—Genesis 2: 8-17:

It seems more like a story of mythology than a recital of truth and fact—this record of the garden eastward in Eden. I have wandered far from its blessedness and innocence.

Yet I like to believe in that golden past which lies behind me. It may be a long distance behind. It may be separated from me by many more years than I am able to reckon. But once it was a reality. In the infancy of the world there was a Paradise where nothing but what was fair and gracious grew.

And why am I glad to remember this? Because what has been may be again. I delight in the thought of that old Eden, remote as it is, impossible as it sometimes looks. It tells me of the lofty levels on which humanity has walked, and may walk. It assures me that there is no iron necessity which makes me a sinner simply because I am a man. It opens the door of a golden future as well as of a golden past.

Tuesday—Genesis 3: 1-15.

Sin comes to me like the serpent.

There is the vitality of it. For months the serpent will lie apparently dead. But, once it is roused, it can, as a naturalist says, "outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete." So it is with sin. When I think it dead, lo, it leaps into life, and strangles me.

There is the omnipresence of it. I cannot keep temptation out of my life. It appears where I least expect it. It conquers me when I think myself secure.

There is the fascination of it. The serpent is the most subtle beast of the field. It mesmerizes its victims. It fastens them with its eye. It steals on them with its noiseless approach. It perplexes them with its circling folds. And thus does sin bewilder me. I am confused by it. I am led an easy captive.

And there is the awful power of it. The serpent can crush the tiger. Its coils gather rapidly round its prey. Its stroke flashes poison through the blood. Against sin I am helpless. Yes, till he comes who bruises the serpent's head.

Wednesday—Genesis 3: 17-24.

Here is the measureless sorrow of sin.

Adam and I have banished ourselves from our Father's presence. I do not say that we are fatherless. Such is God's unconquerable compassion that, though I am a prodigal, He continues to count me His child, He longs for my return, He loves me still. There is no grace like His.

But I am shut out by my sin from that friendship with Him which I might have had, and there is a dread possibility of my losing altogether His favor and the light of His face. There are moments when the question stirs in me of which the poet writes:—

"Thou art so full of misery,
Were it not better not to be?"

It is a mournful ruin. I am sorry for the beggar, who is born a beggar, dependent on the charity of others. Let me be sorrier for myself. I was born a King's son, and from such a height I have sunk to such a depth. That is a thousand times sadder and worse.

Thursday—Psalm 14.

I am godless, until Christ redeems me. "The fool hath said in his heart, There is no God."

What a rebellion mine is! The door of my heart has to be unlocked by myself, that He may enter in and abide with me; and I will not unlock it. The government over my life has to be surrendered by me to Him; and I will not surrender it—I boast that I am my own master. The Throne of His grace should be the best-loved spot on earth to me, to which I am resorting continually; and I have no gladness in seeking it out. In simple fact I have no God who deserves the name. I am atheistic in practice, if not in creed.

Ah, and what a sadness mine is! I am in the wilderness without a guide. I am on the sea without a harbor or a pilot. I am in sickness of spirit without medicine or physi-

cian. I am hungry without bread, and weary without rest. I am an orphan in an empty house, "cold in that atmosphere of death."

If Jesus has given me a God who supplies all my need, can I thank Him too passionately?

Friday—Romans 5: 12-21.

Where my sin abounds the grace of God much more abounds. "O that some one would stretch down a hand!" Seneca cried in his despair. Some one has stretched down a Hand, and that Someone is the Lord, supernatural, almighty, divine.

Just because my case is desperate, and my need extreme, He interposes. If my sin had not wrought such a destruction, if it had left any part of me unsmitten and untainted, if there was a vestige of possibility that I could recover myself, the agony and the shame of Calvary would surely have been dispensed with, and the special intervention of the Holy Ghost.

But, when I know myself lost and dead, the Lord comes down to redeem me. Across the cloud, so murky, so big with storm, I see the arch of the rainbow. Over the yawning chasm, which my skill and endeavor cannot span, I see the bridge, whose Builder and Maker He is. Since I am helpless, He hastens to my help. He becomes my Healer, my Righteousness, my Everlasting Light.

Saturday—John 1: 1-22.

My God meets my far-reaching ruin with a redemption which reaches every whit as far.

A great load of past guilt lies on me with a crushing weight, guilt for which I deserve His wrath and curse. But "the blood of Jesus Christ, His Son, cleanseth me from all sin." There is a virtue in that precious blood to pacify the loudest demands of the law and the sharpest accusation of conscience. There is a power in this Saviour to snatch from Satan his most abject captives and lead them into glorious liberty. I will rejoice that, through Him, I am pardoned, justified, accepted, set free.

My present life is helplessly weak. But "we have an Advocate with the Father, Jesus Christ the Righteous." He who died lives, and lives to intercede for me. He gains every good gift for me. He sends me His Holy Spirit. Thus, through His prayers and blessings, I rise above the depraved nature which is my inheritance; I shake myself clear from the fetters of circumstance; I overcome the tyranny of habit. In the habitation of dragons shall be grass.

I have destroyed myself, but in Him is my help.

Sunday—John 3: 9-17.

Not the individual soul merely does God compassionate, but the whole family of sin-poisoned and death-doomed men. He "so loved the world"—let me emphasize it, the wide world!—that He gave His only begotten Son.

It is the race that has fallen. Yes, and it is the race for which salvation is furnished in the Lord Jesus Christ. The succor is as far spread as the sickness; the medicine is as universal as the malady. "As in Adam," St. Paul says, "all die, so in Christ shall all be made alive." "By one man's disobedience," he says again, "many were made sinners, and by the obedience of one shall many be made righteous."

What a hope it opens before me! There are souls to whom the offer is made, and they reject it; but that is contrary to His design and desire—it is His will that all should be saved. I thank Him that He means grace to reign wherever sin has been the usurper and the hard taskmaster.

DIVIDED DESIRES.

We wish to come back with as fond a desire
As ever we wish to depart;
"I want to go somewhere," "I want to get back."
Are the shuttlecock cries of the heart.

When the high tide of summer breaks over the year,
We float on its flowery crest
Till it leaves us adrift on the pine-covered hills
Or the beautiful valleys of rest.

But the sad winds of autumn, like wandering cries,
Seem the voices of spirits that roam,
And they echo our thoughts through the deepening skies,
Our longing and hunger for home.

And blessed are they who return to their homes—
As blessed as they who depart;
"I want to go somewhere," "I want to get back,"
Are the shuttlecock cries of the heart.

The British Weekly.

BOOKS

The Chief Things, by the Rev. A. W. Snyder: Thos. Whittaker, p. 195, \$1. The dedication of this book is "to that important, but much forgotten creature, the Average Man." The author is of the opinion that "the Average Man" reads the newspapers and very little else save works of fiction. He fights shy of a theological book, handling it gingerly and putting it quickly aside if he finds it dull or deep. He wants to have his theological pabulum cut into small pieces, and rather prefers to have it masticated for him. To meet the demands of this multitudinous individual—the average man, is the aim of our author. In twenty-six brief chapters he discusses in a plain and simple fashion the leading doctrines of the Christian faith. His views are moderate and sensible, and if the party for whom they are specially intended can only be induced to read them he cannot fail to receive benefit from them. Yet we cannot help thinking that the average man might have been more readily enticed to taste the good things here prepared for him had they been served up with more literary grace. The style of the book, like the thought, is plain and substantial. A daintier dish would have helped things out greatly.

Bible Facts. By Calla Scott Willard. Fleming H. Revell Co., Chicago, 1901. Pp. 100. Price 25 cents.

Mrs. Willard is a teacher of thirty years' experience in a prominent church in Chicago, and is admirably equipped to prepare such a little handbook as is here named. Its purpose is to bring out the leading facts of the Scriptures and to prepare teachers and students of the Sunday school, Young Peoples' societies, and home circles for more thorough work in the study of the Bible. It presents the material usually found in handbooks and normal school works on the Bible, including its divisions and books, the geography, history, institutions, versions and character of the Bible, and suggestions for the organization of classes. It is accompanied with four maps.

Tyne Folk; Masks, Faces, and Shadows. By Joseph Parker. F. H. Revell Co., Chicago. Pp. 200; 75 cents.

Everyone knows that Joseph Parker is a noted London preacher, but few have learned, perhaps, of his social sketches, of which this book furnishes a collection. They are interesting studies of country and town people, after the style of those found in the books of Barrie and Ian Maclaren. This volume of 200 pages contains a dozen sketches of this sort, and those who know something of Dr. Parker's

work in other directions will be interested in reading these studies.

Christian Science Examined respecting its theism, its doctrine of reality, and the atonement, by Rev. J. R. Kaye, Ph. D. of Hudson, South Dakota, is the title of a pamphlet of 32 pages which contains a careful, scholarly and convincing argument against one of the most seductive errors of the present day. As Dr. Kaye turns upon this new cult the white light of reason and common sense he reveals at once the hollowness of its philosophical pretensions, and the harmfulness of its practical tendencies.

IN THE LITERARY WORLD.

The American Standard edition of the Revised Bible is to be published in August by Nelson & Sons, New York.

One hundred and twenty-six British and American novels and seven plays have taken their titles from Shakespeare's words.

The Eternal City, by Hall Caine, will be published by the Appletons early in the autumn. To prepare himself for this work Mr. Caine has made a lengthy sojourn in Rome, making himself master of all the details that are woven into the fabric of his story.

"The Life and Letters of Thomas Huxley," by his son Leonard Huxley, has just been published by the Appletons. It presents the eminent scientist in an attractive light, as a man of sweet and sunny disposition, who did not allow his exacting studies to dry up his human sympathies.

Joseph Cook and John Fiske died within ten days of each other. Fiske relegated Cook's books to the alcove of eccentric literature. On the morning of Mr. Fiske's funeral the Boston Journal said he was an eccentric historian. Would it not be a striking irony of fate if some day in the near future Fiske's books should get into the same alcove?

It is always interesting to know one novelist's estimate of others. General Lew Wallace, so well-known as the author of "Ben Hur" considers that the six greatest English novels are "Ivanhoe," "The Last of the Barons," "The Tale of Two Cities," "Jane Eyre," "Hypatia," and "Tarry Thou Till I Come." The last-named has been out of sight and mind for a time, but in a new edition is again attracting attention.

The "Annals of the American Academy of Political and Social Science" for July deals with "America's Race Problems." It is seldom that a magazine

has packed into it such an amount of valuable information. Those who wish to know of the peoples of our new possessions will find here first-hand information which it would be difficult to find elsewhere within the same compass. It is a special number and should be kept for reference.

Some years ago a series of novels, evidently from the pen of a skilled church historian, appeared under the nom de plume of "George Taylor." The writer was Professor Adolf Hausrath, of the University of Heidelberg. The series has been continued, and a new addition recently made to it, in his "Potamiaena." The theme is the conflict between Christianity and educated heathenism in the third century after Christ. The historical background and action are drawn with scholarly correctness.

Among all the books Sir Walter Besant read in his boyhood he put *The Pilgrim's Progress* first. He said of it once: "It still seems to me the book which has influenced the mind of Englishmen more than any other outside the covers of the Bible. While it survives and is read by our boys and girls, two or three great truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not want, and cannot have, a priest. I confess that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan."

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General Church News

THE BAPTIST YOUNG PEOPLE'S UNION.

The third great religious gathering of young people that has met this month in this country assembled in the Coliseum, Chicago, July 25-28. The occasion was the eleventh annual convention of the Baptist Young People's Union. Rev. Dr. J. W. Conley, chairman of the Board of Managers, reports that it has been a wonderful year for the societies and that there has been a steady gain in membership in every department of the Union.

The Second Baptist church of this city was the place where the Union had its beginning July 7, 1891, and a reunion meeting was therefore held there on the evening of the 24th. The next morning prayer services were held in Immanuel Baptist church, the Second Presbyterian church and the Open church, Wabash avenue and Fourteenth street. Later, a praise service in the Coliseum opened the convention led by the chorus of 800 voices directed by Edward T. Clissold, with orchestral accompaniment. Col. Francis W. Parker gave the address of welcome from the citizens of Chicago; Louis A. Crittenton, in behalf of the young people and Rev. John L. Jackson for the churches. President John H. Chapman made the opening address and emphasized particularly the Bible educational work which is being done in the Union, 15,000 having this year filled out examination papers in the Bible course.

"Kingship" was the theme on which all the leading addresses were based and to which the thought of all was constantly directed. Rev. J. A. Bennett of Philadelphia made an address on the sub-topic, "Christ's Conception of His Kingdom."

Rev. G. Campbell Morgan's address on Friday was the great point of attraction. He asserted that "the new atheism of indifference is fearfully alive. We find it even in our churches. Hundreds of thousands of outwardly respectable people are atheists in practical life. They may come to church and repeat the creed, but in their business and in their pleasures they get along without God. It is you, young men and women, who must fight against this. You must become a new race of Puritans. Everything that is best in this country came from the Puritans, and the evil of the future must be fought by Puritanism. You do not need to wear the somber garb, but in spirit and life you must be Puritans. Argument will not overcome the new atheism. The only thing that will conquer it is the spiritual power in life—in your lives. Along with the atheism goes animalism and material-

ism, which you must fight and defeat."

At the morning session the following officers were elected for the Union for the coming year: President, John H. Chapman; Recording Secretary, Rev. H. W. Reed; Treasurer, Henry R. Clissold, all of Chicago. Prof. C. L. Williams and Rev. W. W. Weeks spoke of the "Kingship of Christ," the former in the intellectual realm, the latter in the spiritual. In the afternoon, besides Mr. Morgan's address, there was an open parliament on the work of the Union.

The evening addresses discussed "Recreation, Business and the State," the speakers being Rev. W. J. Williamson of Kansas City, Isaac W. Carpenter of Omaha, and Rev. G. L. Morrill of Minneapolis. Dr. Morrill said: "The triumph of municipal misrule has not been because bad men have been bold, but because good men have been cowards. The primaries should be attended as regularly as the prayer meeting. Christ sits over against the ballot box as he did over against the treasury of old to see what is cast therein."

The leading topics on Saturday were "In the King's Garden" at the Juniors' meeting, and in the evening "Enlarging the Kingdom." Addressees were made by Rev. A. P. McDiarmid of Manitoba; Rev. R. J. Willingham of Richmond, Va., and Rev. Fred P. Haggard of Assam.

"Thy Kingdom Come" was the main topic of the Sunday morning services. In the afternoon the annual convention sermon was delivered by Rev. E. E. Chivers of Boston, and the convention closed in the evening with a consecration service led by Rev. William H. Geistweit, Rev. Dr. James B. Cranfill delivering an address.

The attendance was not equal to that of former conventions, probably owing to the heat. It was about 8,000, but the lack in numbers was made up in enthusiasm.

INTERNATIONAL CONVENTION OF THE EPWORTH LEAGUE.

Keynotes of the fifth international convention, held July 18-21 in San Francisco, were civic righteousness, temperance and missions. The music was furnished by the Park Sisters, cornetists of New York, a chorus of 2,000 voices and the Stanford Memorial organ loaned by Mrs. Stanford Memorial church, attached to Leland Stanford, Jr., University. The attendance at this convention was the largest in the history of the organization.

The Epworth League was born May 14, 1889, in the Central Methodist Episcopal Church of Cleveland, Ohio, Dr. B. F. Dimmick, the pastor, inviting to a meeting there the representatives of various Methodist organizations among the young people. The idea of union was proposed and was accepted with enthusiasm. The membership now is 2,225,000. The avowed

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There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

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objects of the League are: "To promote intelligent and vital piety in the young members and friends of the church; to aid them in the attainment of purity of heart and in constant growth in grace and to train them in works of mercy and help." A wide and practical plan of work centers about this declaration of spiritual intention. It is a religious organization, first and foremost, and neglects no chance to win followers for Christ, but helpful, educative and charitable work is by no means neglected.

The convention opened with communion services in three of the churches. In the afternoon the Mechanics' Pavilion, which will hold 15,000 persons, was crowded to hear the addressees of welcome. The principal theme of the three meetings held in the evening was "The Young People's Movement in the Twentieth Century." One of the speakers on this subject, Rev. G. W. Kerby, of Montreal, said: "The twentieth century will be the period of achievement. We are setting up our banners today. The first bears the inscription, 'My Life for Christ'; the third, 'My City for Christ'; the fourth, 'My Country for Christ, and the fifth, 'The World for Christ'."

Each succeeding day of the convention began with sunrise prayer-meetings, largely attended. Noon prayer-meetings for business men were held.

In the rooms of the Chamber of Commerce and the court of the Palace Hotel. "The Church and the Liquor Traffic," "The Church and the Workingman," and "The Church and the Young Man" were the subjects of addresses by Rev. Messrs. Wm. H. Anderson, of Springfield, Ills.; E. J. Helms, of Boston, and T. E. E. Shore, of Toronto. Rev. James B. Buckley of New York spoke on "The Church and the Newspaper" and Rev. J. B. Scott of New Orleans on "Our Imperilled Sabbath." "A man's most dangerous foes," said the last-named speaker, "are those of his own household. The members of the church are often the leaders in that pleasure-seeking spirit which sacrifices principle and tramples sacred things under foot." On the topic, "The Church and the Workingman," Mr. Helms made the suggestions that we seek to "shorten hours of labor so we may not only have a day of rest but a rested man for the day." "Workingmen readily respond when the Church sincerely seeks them and their welfare." Rev. G. R. Turk of Toronto urged that: "The church must prove to the workingman that she is his friend. She must help him in his fight for a weekly rest day. The church must lock shields with the workingman to put down the liquor traffic. The places of worship must be within easy reach of the workingman. The church must banish the dress circle from the sanctuary and abolish the pew rent system, which is a monstrous barrier between the rich and the self-respecting poor."

The same topics were discussed by other speakers at a simultaneous meeting in the Alhambra theater.

"Forward Movements in the Church" was the afternoon topic; Bible study, systematic benevolence, missions, and personal work for Christ were its subdivisions. A missionary mass meeting was held at night in the Pavilion.

Conferences on practical lines of work in the various departments of the League occupied Saturday. On Sunday, the closing day, Bishop Joyce, president of the League, preached eloquently to an audience of 10,000, on "Faith in Christ." Several other services were held at different hours and places. The committee on resolutions emphasized in their report, a great campaign for missions and benevolence in the coming year, increased study of the Bible and missionary literature, Christian stewardship, personal evangelism and unalterable opposition to the liquor traffic.

RELIGIOUS CONGRESSES AT BUFFALO.

Following the idea of the Chicago Parliament of Religions, held in connection with the World's Fair in 1893, a Congress of Religion was held at Buffalo from June 26-July 1. The average attendance was scarcely more

than 100, yet the names and topics on the program were attractive. Among the speakers were Professors Jenks of Cornell University, Walter G. Everett of Brown, William N. Clarke of Colgate, and D. G. Duvall of Wesleyan College, Mrs. Florence Kelly, secretary of the Consumer's League, and others of equal merit. The topics were practical and of current interest, concerning religion in the home and school, in the business world, in the church and in the state. In the last-named, more interest was manifested than in any other. It was discussed by Hon. Bird S. Coler and Hon. John A. Taylor of New York, and Prof. Frank Parsons of the Boston Law School. It is admitted even by those not in sympathy with these congresses that in this one there was much that was helpful and inspiring and little to offend the most orthodox.

The Bible Study Congress has been in session the past week. Methods of Bible study have been the subject of consideration and it is to be regretted that so strong and well-proportioned a program should not have received larger attention, yet the attendance was more encouraging than that at most of the numerous conferences held at Buffalo this year. No less than sixteen different Christian bodies were represented on the program. The progressive scholarship of the day was there in the persons of Professors Frank K. Sanders, Shaller Matthews, and Herbert L. Willett; noted workers along Sunday school lines, as Rev. E. Blakeslee, Dr. James M. Gray, Wilbert W. White, of the Bible Teachers' College at Montclair, N. J., Charles G. Meigs, and Rev. E. Morris Ferguson. Prominent educators also took part, among them, Walter L. Hervey, examiner for the New York Board of Education and formerly head of the Teachers' College, New York City, Principal Boone of the Cincinnati public schools, and President Stewart of Auburn Seminary. The objects considered were varied and many of them carefully and effectively presented, and the congress is an excellent testimony to the high value placed upon the Bible and the breadth of interest now being shown in the methods employed in its study.

Beginning August 6, four days are to be given to special meetings for the presentation of the religious development of the country during the nineteenth century. The Baptists, Congregationalists, Methodists and Presbyterians will participate in this arrangement. Tuesday, Aug. 6, will be designated as Baptist Day. In the morning President A. C. Osborn, President George Sale and Mrs. William Scott will speak on the work among the negroes; in the afternoon Prof. R. A. Schwegler and Rev. W. H. Sloan describe the work among Indians and Mexicans, and Dr. T. J. Morgan will deliver an address on "Home Missions and National Stability."

Wednesday will be Congregational Day. In the morning the work of the Home Missionary Society will be presented by the Rev. Franklin S. Fitch, D. D., C. W. Shelton, G. W. Puddefoot and Miss M. Dean Moffatt. In the afternoon the work of the American Missionary Association will be presented by Professor Hoyt, President J. G. Merrill, D. D., C. J. Ryder, D. D., Secretary of the A. M. A., and Miss Jennie L. Blowers.

Thursday, the Methodist Episcopal Church will be represented in the morning by addresses by the Rev. S. L. Baldwin, D. D., Recording Secretary of the Board of Domestic Missions, and the Rev. J. T. Gracey, D. D. In the afternoon Rev. T. C. Ifft, D. D., will lecture on "Thirty Years Among the Mountains."

Friday is to be Presbyterian Day. In the morning, Rev. John Dixon, D. D., will speak on "Evangelization in the West," and Rev. J. Milton Greene, D. D., on "Our New Possessions." In the afternoon there will be an address on "The New York Indians," by Rev. H. F. Trippe and another on "A Century of Honor," by Rev. Charles L. Thompson, D. D., Secretary of the Board of Home Missions, and a closing address by Rev. E. P. Cowan, D. D., Secretary of the Freedman's Board.

CHICAGO AND VICINITY.

Rev. Artemas J. Haynes, former pastor of Plymouth Congregational church, has accepted a call to the pastorate of the United Congregational church, New Haven, Conn. His health is now completely regained.

The number of campers at the Desplaines camp meeting has been the largest since the National Holiness Convention in 1889. The number of converts has been about 300, which exceeds all previous records. D. W. Potter was elected president of the association and John S. Date, secretary.

A union vesper service is held on Sunday afternoons on the lake front in Rogers Park.

The Chicago Tract Society has visited people speaking twenty-one different languages. It does an important evangelistic work.

After four years of litigation, the Chicago Baptist hospital is to receive the \$35,000 endowment left it by Mrs. Maria M. Foster's will. The total receipts of the hospital for the first six months of this year have been \$18,805.70; 439 patients have been treated and there have been but twenty-six deaths. Six more rooms are to be added before September 1, and some other improvements. Thirty-five nurses are in the training school.

For the summer quarter at the divinity school of the University of Chicago 173 have thus far been enrolled, drawn from twenty-four different denominations, the Baptists, Disciples, Methodists and Presbyterians furnishing the largest contingent. The lec-

tures by Professor Dods made a deep impression; and the attendance upon the other public lectures has been large. The preachers under the new system have been Dr. Dods, President Little of Garrett Biblical Institute, and Dr. Gunsaulus. President Andrews will be the university preacher during a portion of the second term, when he is to give a series of twenty public lectures.

Forty-five new members have been received during the present year at Morgan Park Baptist Church, twenty-one of these by baptism and experience. Rev. A. R. E. Wyant, Ph. D., is pastor here. Union out-door Sunday evening services are being held during July and August.

The new parish house of St. Barnabas', on Washington boulevard, west of Garfield Park, is nearly completed.

At Kenilworth, a northern suburb, a new Episcopal mission is now having regular Sunday services conducted by a lay-reader.

The Free Methodist camp meeting at Glen Ellyn opened July 24 and will continue one week.

At Irving Park Baptist church eighteen persons were received into membership during last month.

Lexington avenue Baptist church has adopted plans for a new edifice. The Young Men's League organized March 25 with seventeen members, has now forty-five on its rolls. It has pledged \$250 for the church building fund.

Rev. Cleland B. B. McAfee, D. D., was received to membership in the Chicago Presbytery July 15. He has accepted the call to the Forty-first Street church and a committee has been appointed to arrange for his installation.

The Lake Forest Academy will have for head master, in place of Professor Hibbeler, Professor Joseph Curtis Sloane, a graduate of Princeton University and for several years connected with the DeLancey's Boys School, of Philadelphia. He is a brother of William M. Sloan, a well-known author, whose history of Napoleon was the leading article in the Century for a number of months recently.

Contracts are being let for the erection of a new church, more centrally located than the old one, for the Episcopal parish of the Annunciation, Auburn Park, of which the Rev. John Cole has charge, with the Incarnation, Fernwood, and Holy Cross, on Fifty-fifth street, where a lot costing \$1,000 is secured and paid for.

Baptist.

The church at Carlinville, Ill., has grown rapidly this year under the care of Rev. O. E. Moffet. There have been nearly fifty additions. July 9 the Baptist Young People's Union of this church presented diplomas to thirty-seven members of the Christian Culture Class. The Sunday school has a

growing home department of over 100 members and two mission schools.

The Rev. L. N. Call will close a five years' pastorate at Sac City, Iowa, October 1. Over 100 members have been received during this period, more than half by baptism. The entire interior of the house has been renovated, and a new 800-pound bell will soon be in position.

The Crawfordsville, Ind., church is rejoicing in freedom from a debt of \$3,000 cleared in eighteen months under the leadership of the pastor, Rev. A. W. Runyan.

Akron, Ohio, reports that attendance at prayer-meeting has doubled in the last six months. One-half of the debt has been paid in two years—\$4,000. About \$1,000 has been expended in renovating the church building.

The Ohio Baptist Assembly held at Mount Vernon so planned its program that good things were not crowded, but sufficient time for rest and recuperation was given, a plan resulting in good attendance at Bible study lectures, etc. Drs. Huley and Torrey did some of their best work in their lectures on "The Life and Epistles of Paul," and "The Character of Christ." Professor F. W. Shepardson, Ph. D., of the University of Chicago; Rev. Dr. J. W. Carter of West Virginia, and Rev. R. S. Mac Arthur, D. D., LL. D., of New York, were among the speakers.

At the sixty-third annual State convention of Mississippi, held at McComb City July 18, the report of the board showed, in spite of financial distress during the past year, a remarkable increase in the amount of money given by Baptists to missions, both foreign and home, also improvements in the Baptist colleges of Mississippi. Governor Longino was one of the active delegates at the convention. Over \$8,000 was subscribed for Mississippi college towards the \$45,000 to be raised for an endowment fund.

The Louisiana State convention, which met at Baton Rouge July 19, devoted considerable time to the discussion of missions, both home and foreign. Dr. Perrick referred to the fact that there are 550 churches in the State, yet one of these contributed about one-fourth of last year's gifts for foreign missions. The extension of home mission work was emphasized, especially within the State.

Three new churches have been organized in Nebraska within the month.

Since October 1 eighteen have been received into membership by Dr. Walter M. Walker of the First church, Des Moines.

The Baptist Home Missionary Society reports an income of \$581,609.06 for 1900, and sustains 1,180 home missionaries. The Congregational Board of Home Missions for 1900 reports an income of \$533,172.49; they maintained 1,787 missionaries. The Disciples gave their National Board of Home Mis-

sions \$63,634.99; it maintained 189 missionaries and reported 6,029 additions in church membership through their work. The Presbyterian Board of Home Missions had an income for 1900 of \$733,124.42; 1,371 missionaries were maintained.

Congregational.

The corner stone of the new auditorium of the First Congregational church, Springfield, Ill., was laid on Sunday, July 14, at 7 p. m., with appropriate ceremonies. Rev. Archibald M. Hall is pastor there.

Washington Street Congregational church, Toledo, has extended a call to the Rev. Ernest B. Allen of Lansing, Mich., to become its pastor.

Kansas City churches are showing marked signs of progress: Beacon Hill, having been worshipping for five years in a rented hall, is looking forward to the completion of its church building September 1. Dr. J. H. Crum has been its leader from the beginning. Prospect Avenue, six months old, with more than 100 members, feels the need of an adequate church building. Thirty-five persons have united with Olivet church since the spring. It is steadily gaining under Rev. G. Edwin Crossland. Westminster, originally Presbyterian, came into Congregational fellowship last January. It has received 233 members within six years. Rev. William P. George is pastor.

Rev. H. W. Jamison received twenty-two into the church at Bereford, S. D., July 7, nineteen being adults.

At Harlan, Iowa, the Congregational church received seventy-five into membership, July 7, seventy being on confession. Twelve were boys between the ages of twelve and sixteen. Twenty-eight were men, eight being heads of families.

The church at Seward, Ill., one of the historic churches of Northern Illinois, has moved its edifice, which stood one-half mile north of the station, into the village and added improvements. The cost was nearly \$1,000, the last \$400 of which was raised July 14 with the help of Rev. James Tompkins, the superintendent of Illinois home missions, with \$75 surplus.

At Platteville, Wis., seventeen were received into the church at the July communion, fifteen on confession of faith, nearly all adults. A brief series of lessons on the basis of Scudder's "Our Children for Christ," has been given by the pastor, Rev. W. H. Short.

At Plymouth church, Minneapolis, the usual Sunday evening service gives place during the summer to a meeting conducted by the Endeavor society. The "Sunshine Committee" finds a helpful work in bringing together the lawns and carriages of well-to-do people and the children from the downtown tenements.

The Tabernacle church, St. Joseph, Mo., has been making steady progress

in all departments of its work. It has raised \$3,000 to remove the debt. Thirty-five have united with church since Rev. W. W. Bolt came to it last October. The Senior Endeavor society supports a Bible woman.

A church of ten members was organized at Gainesville, N. D., July 11, the first church of any name established in Oliver County.

The ladies of the First Church of Prospect, N. Y., impose a fine of fifty cents upon any member of their society who at a public meeting indulges in a word of village gossip.

Rev. Richard Bushell is pastor of McMurray and Black Diamond churches, Washington, 101 miles apart; supplies Edison church, at present without a pastor, with Thursday service, and preaches at five other outstations, week-day services; making a circuit of his field, about 250 miles, every two weeks. At only one place, out of eight regular appointments is there any other service. There are six Sunday schools connected with his appointments. This pastor has enjoyed one month vacation, July, 1898, during the past fourteen years.

Rev. Nathaniel Alden Hyde, D. D., of Indianapolis, Ind., died July 19. His mother was lineal descendant of John Alden and Priscilla. He was pastor of Plymouth church, Indianapolis, for ten years. In 1867 he became Superintendent of Home Missions for Indiana, and in 1871 assumed charge of Mayflower Congregational Church, Indianapolis. He was secretary of the Congregational State Association from its origin in 1858 till the present, a service perhaps unequaled in the annals of the Congregational body. He was president of the Home Missionary Society of Indiana, secretary, for the state, of the Church Building Society, a corporate member of the American Board, trustee of Chicago Theological Seminary, and Wabash College, president of the Indianapolis Art Association, president of the Board of Children's Guardians, and of the New England Society of Indianapolis since its origin.

The Disciples.

Church work is suffering in Nebraska in consequence of the drouth, for with the failure of crops there comes financial inability to build churches needed at several points to make the work permanent and strong.

The Nebraska state convention will be held at Bethany August 19-24. The usual railroad reduction on fares has been granted—full fare to Lincoln and one-third fare return. Ministers cannot claim this unless they pay full fare.

An evangelistic congress will be held at Maxinkuckee Park, Culver, Ind., August 7-8. Addresses will be made by Rev. Messrs. Chas. Reign Scoville, W. E. Harlow, and Allen Wilson. There will be a Round Table Talk on

"Some Evangelistic Problems." The assembly banquet will be on Wednesday evening.

In connection with the Bracken County (Ky.) Christian convention held in Brooksville July 11-14 an auxiliary of the Christian Woman's Board of Missouri was organized and Christian Endeavor societies, Senior and Junior, also. P. S. Cook was elected county superintendent of Sunday schools.

Rev. John E. Pounds, national superintendent of Christian Endeavor work for the Disciples, urges on every society the observance of Forefathers' Day. Benjamin L. Smith, Y. M. C. A. building, Cincinnati, Ohio, will supply literature for meetings on application.

The alumni of Kentucky University are making a special effort to increase the number of students for next year. The attendance last year was 1,100. Great things are hoped for under the new president, Burris A. Jenkins.

Rev. J. H. Stottler, who has been pastor at Mount Carmel, Ill., for five years, has accepted a call at Centralia, Ill.

At East Side Church of Christ, Des Moines, Rev. E. W. Brickert, pastor, there have been 298 additions in nine months.

The Church Extension Board organizes 300 new churches each year.

The American Christian Missionary society, the home mission body of the Disciples of Christ, is doing its most active work in Porto Rico, where it was the first Protestant body to establish a mission after the war. The Christian Woman's Mission board has just established an orphanage at Bayonne, which is said to be the first institution of its kind under Protestant control on the island.

The Rev. Mr. Irwin, one of the first missionaries sent to Porto Rico by the Disciples, has been appointed United States District Judge by Governor Allen. Judge Irwin was educated for the law, and his long residence on the island has peculiarly fitted him for the position.

The Disciples' Club, New York City, has changed its name to the Disciples' Union of Greater New York and vicinity. Two new features for next season's work are to be the creation of two funds: one to be an evangelistic fund and the other for the purchase of lots and erection of buildings for church purposes. The conditions in New York are such that the Church Extension Board could not possibly supply sufficient assistance to meet the need.

Sunday, July 14, completed the fifth year of Rev. A. F. Sanderson as pastor of the Christian church at Keokuk, Iowa. In that time the congregation has raised \$18,500, has received 484 additions to its membership, built one of the handsomest churches in the city, increased the Sunday school from an

attendance of thirty to 206, and the membership of the Christian Endeavor society from four to 120.

Rev. Dr. L. H. Stine has resigned the pastorate of the church at Quincy, Ill., to take effect in September. He went to Quincy from Paris, Mo., nearly three years ago and his ministrations there have been highly successful. He announces that he will retire from the active ministry and in the future will devote his time to literary and business pursuits.

Episcopal.

A \$10,000 church is to be built for the Episcopalians of Ishpeming, Mich.

There are about fifty workers in the Episcopal hospital mission, St. Louis, which seeks to reach the insane asylum, poor house, city hospital and female hospital. Services are held each Sunday by Rev. F. W. Cornell. A refuge for convalescent men and women is maintained, flowers are provided for the sick, clothes are given to those who are discharged from the city institutions without anything to wear; letters are written for the unfortunate and often employment and homes found for them.

The Washington cathedral open-air services have been imitated by Grace church, Georgetown, on its spacious lawn and churchyard. Here services are held at seven every Sunday evening, and are received with such favor that the idea seems likely to spread. It is interesting to note the co-operation of an instrumental quartette from the famous Marine band.

St. Paul's church, Indianapolis, held the thirty-fifth anniversary of its founding, July 7, with splendid impressiveness. It has had a memorable history. The earlier Bishops of Indiana—Upfold, Talbot and Knickerbacker—were borne to the tomb from its walls, and here Bishop White, now of Michigan City, was consecrated. For fourteen years it was the cathedral church of the diocese, and its chancel every suggests that honorable designation. The parish plant with its commodious parish house represents an outlay of \$100,000. The present rector of the parish, the Rev. Lewis Brown, took charge February, 1900. Statistics are eloquent: Offerings, \$399,761.83; baptisms, 958; confirmations, 891; marriages, 199, and burials, 485.

Methodist.

Rev. David Edwards Blaine, who died the other day in Seattle, was the founder of Methodism on Puget Sound and one of the earliest pioneers of Seattle.

The Rev. J. P. Morley, pastor of the Methodist Episcopal church at Cambridge, Iowa, has been awarded a special scholarship worth \$200 by Harvard University.

The official board of the First Methodist church of Spokane, Wash., has

asked that Rev. Dr. Cool be continued as their pastor for next year.

At Charlotte, Mich., the Methodist congregation is to build a \$25,000 church.

The new church at Hudson, Mich., was dedicated July 21. The dedicatory sermon was preached by Rev. Dr. B. I. Ives, of Auburn, N. Y. The church, including the organ, has cost \$22,000, an indebtedness of \$8,000 remaining on the structure was raised by subscription at the morning service, leaving the society entirely free from debt. The church is the most imposing structure of its kind in southern Michigan.

Bishop Hamilton dedicated July 18 the new Oriental Home at 721 Washington street, San Francisco, recently erected by the Woman's Home Missionary Society of the Methodist Episcopal church. With the completion of this building, the headquarters of the rescue work has been transferred from the Chinese Mission House just across the alley. The original building is required for mission work among men. The present site and home represents an expenditure of \$16,000. Among the speakers at the dedication were Consul-General Yo How, who thanked the women for their interest in the unfortunate girls among his people and said that the time would come when the question involved would have to be a part of the practice of both religion and politics. He explained that there were laws in China that covered traffic in family girls and that where the laws were enforced a man paid with his life for the crime. Other speakers who told something of the significance of the work and extended congratulations were: Rev. Eli McClish of the University of the Pacific; Dr. J. A. Gardner, Rev. G. B. Smyth, Mrs. E. C. Gibson, widow of Rev. Otis Gibson, who established the Chinese Mission in this city; and Mrs. Masters, whose husband, the late Dr. Masters, took up the work after the death of Dr. Gibson. Miss Lake, the Methodist deaconess who has been untiring in rescue work, was presented, and some of the children of the home sang.

Presbyterian.

Four Presbyterian educational institutions in Kentucky have been consolidated and henceforth will be under one management, viz., Central University, Center College, Danville Seminary, and Louisville Presbyterian Seminary.

The Presbyterian Evangelist Committee of Philadelphia have erected seven tents in as many sections of the city, and well-known evangelists are holding meetings in them. The attendance was so large last year that the number of tents has been increased by two.

Compelled by ill health, Rev. E. C. Jacka has resigned the pastorate of Grace church, St. Louis. He had

striven arduously during the winter to collect funds for the building of a new church, and a short time ago entered on the new enterprise of holding tent services every night during the summer. The tent was erected near the church, and Mr. Jacka officiated for several evenings, but he soon found that his strength was insufficient. Grace church has prospered in every way under his ministry. The Sunday services, and the responsibility of carrying forward the plans for building the new church, have been handed over to Rev. Dr. J. B. Brandt, pastor emeritus of Tyler Place church, whose health has now so far recovered as to permit of his performing light pastoral work.

with the church at Creston, Iowa, for four years. When he came there were 182 members; 142 have been received since. At a cost of \$9,000 the church building has been completed and a pipe organ, the only one in the city, placed within it. To the boards of the church \$775 has been given, and a mission, started seven miles away in the country, has developed with the Zoar church with a good congregation and a building costing \$2,000 paid for with-out debt.

The Presbytery of Denver in accepting the resignation of Rev. Francis E. Smiley, pastor for eight years of the Twenty-third Avenue church, passed resolutions highly appreciative of the work done by him. Seven hundred new members were added to the church during his pastorate, 300 being on confession of faith. The church debt has been reduced and the various departments have been well organized under his leadership. He has served the work at large as moderator of the Presbytery and chairman of its Home Mission Committee; as president of the Colorado State Sunday School Association, and of the Inter-denominational Ministerial Alliance, and as director of the evangelistic effort of the United Young People's societies.

Los Angeles, Cal., has fourteen Presbyterian churches.

Rev. Henry W. Crabbe has been in charge of the Second United Presbyterian church, Los Angeles, for six years, during which time it has been cleared of debt and has secured a church building with ground sufficient for enlargement when needed. July 10 Mr. Crabbe was formally installed as pastor of the Second church.

Baden Mission, St. Louis, conducted for several years by the North church, has just been organized into a church.

Church debts are being paid off in St. Louis. West church has raised \$25,000 for the Twentieth Century Fund, half of which pays off a debt on its own property. Walnut Park has raised by real sacrifice \$900 to cancel a debt of five years' standing. The pastor of this German-American church, Rev. F. H. Auf Der Heide, M.

L., has served since its organization without a salary, depending on his medical practice for support.

Rev. Charles E. Schaible has been Mizpah church, Portland, Oregon, is developing well under the guidance of Rev. Jerome R. McGlade. Twenty-six persons have united with the church since January 20, and a building fund is well in hand.

At the Schenley Park pavilion, Pittsburgh, Pa., Rev. Edward S. Young, pastor of the Second church, preaches every Sunday evening, and the congregations average, according to the local press, about ten thousand. The Schenley Park services are believed to be the most largely attended Sunday services in the world. The excellent order and marked attentiveness are pronounced features.

A STUPID CHILD

may not be so naturally. Many a child that is naturally bright seems stupid and dull in school, because its blood and system are out of order. The key to the situation lies in a course of treatment with Dr. Peter's Blood Vitalizer. Its mild, yet active properties, are especially adapted for the little ones, and persons of weakened constitutions. Not a drugstore medicine. Special agents sell it, or the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.



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THE HOME

Four-Leaved Clover.

I know a place where the sun is like gold,

And cherry blooms burst like snow,
And down underneath is the loveliest nook,

Where the four-leaved clovers grow.

One leaf is for hope, and one is for faith.

And one is for love, you know;
And God put another in for luck;
If you search, you will find where they grow.

But you must have hope, and you must have faith;

You must love and be strong—and so,

If you work, if you wait, you will find the place

Where the four-leaved clovers grow.

—Selected.

"The possible stands by us ever fresh,
Fairer than aught which any life hath owned."

So sings Jean Ingelow. And it is true. Hidden even in the most humdrum actual there is a radiant possible. Anyway, there is the possible of noble character through doing one's very best amid a depressing actual. Never let yourself despair.

One of the first flowers to bloom in the spring is the hepatica or liverwort. The chill of the winter was in the air, and the snows were hardly gone, when I saw some beginning their growing amid the dried leaves my stick had poked away. The sturdy hope of the plant moved and helped me.

Never give up; keep alive and alert even amid the dreariest scenes and times. Chance will open somehow if you are getting ready for it by the faithful daily duty, and are looking out for it.—Rev. Wayland Hoyt, D. D.

Face Them.

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul,

and if you never have any temptation you will never have any practice. A boy who attends fifty drills a year is a much better soldier than one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."

An Expensive Badge.

A young man in a London omnibus noticed the blue ribbon total abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."—The Children Record.

A Newsboy's Gratitude.

A newsboy, months after he had eaten a Christmas supper, insisted on paying the kind journalist who provided it. On Christmas night I stepped into a cheap restaurant in Park Row for a cup of hot coffee. As I took my seat at one of the small tables a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel and said: "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter, and a bowl of coffee for the boy.

The little fellow stared for a moment and began his meal. In a few minutes the beef, bread, and coffee had disappeared; yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they're all good," replied the boy.

"Bring him some mince pie and

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The boy gazed at the two pieces of pumpkin pie," said I to the waiter. pie in wonderment and then looked up shyly and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread; it's all I've got," he said.

Taking a quarter from my pocket, I laid it on the boy's coin and pushed them both across the table.

"Is them for me?" said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes; this is Christmas night, you know."

"Yes, I remember; but I had no money for my lodging, so I didn't get any of the dinner down at the Newsboys' Lodging House. Thank you, mister; you is good ter me."

Months passed. One day a boy stopped me near Brooklyn Bridge. "Say, mister," said he. "I owe you a quarter. Here it is."

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No, you take it," he persisted.

NEW WABASH EQUIPMENT.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three cafe cars and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the cafe, dining and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The cafe cars will seat eighteen persons in the cafe, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private cafe with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder containing a large colored map of the Exposition grounds and zinc etching of the principal buildings.

F. A. Palmer, Asst. Gen. Pass. Agt., Chicago, Ills.

"That supper and the quarter you gave me brought me luck, and I have not been so hungry since. You was so good that night, and I want you to take the quarter now, so you can give some other boy a Christmas supper."

I took the coin, and many a poor newsboy has had a good dinner with it since.—H., in New York Recorder.

Speaking Hands.

The hand is a true expression of personality. The way we do things is shown by the hand; is it roughly or gently done, is it done with care and precision or is there no finished execution? This means that a mind controls the hand. The training of the hand and mind must go together.

We sometimes say of a person, his fingers are all thumbs, and that implies a certain mental lack. There has been no proper co-ordination between the inward thought and the outward expression of it. Our gestures, our way of taking up any given bit of work, the postures of our body, absolutely unconscious as they are, proceed from the thing that is our real self—the underlying self from which the act of volition springs. How important, then, to cultivate the mind as far as we can, as far back as we can behind the external effects so that what we do may proceed from a right and pure source. This is the only fountain of good manners, of gentleness and propriety of conduct and action.

The highest ideal of all is expressed in Albert Durer's "Praying Hands." Do you remember that beautiful drawing of his? The hands are old and knotted hands that have seen work and have served their day and generation, put together in the attitude of prayer. One can feel the devotion, the trust and the aspiration in the very posture of these wonderful hands. It is the hand that can work and the hand that can pray which is our highest ideal for each one of us to pursue. It is the same hand that works and that prays, not a different one, unless it can do both it has not fulfilled its highest opportunity; and it is given to you to train such hands that they in their turn may go into the world with the spirit that dignifies labor and that brings worship into everyday life.—Caroline Hazard, President of Wellesley College.

Hot-Weather Philosophy.

A caller at a pleasant cottage home one sultry afternoon in August found the daughter of the house in the parlor, from which the sunshine had been carefully excluded, a glass of ice-water at her left hand, and a palm-leaf fan clasped in her right.

"How could you venture out on such a day?" was her unconventional greeting. "Since breakfast I've done nothing but think how hot it is, and it has grown worse every minute."

The visitor, an energetic little wom-

an with many cares and many interests in life, laughed by way of answer.

"Of course it has," she said. "Now, I've had such a host of pleasant things to think of, that really I haven't had any energy to spare for being uncomfortable."

This bit of hot-weather philosophy can be stretched to cover numberless experiences in life. How many discomforts we exaggerate by resolutely fixing our thoughts upon them, when they might be borne easily if the mind was only occupied with other things! How long the way seems to the traveler who counts the milestones, while another who occupies himself with reading or conversation, or with doing some helpful kindness for which even a brief journey affords opportunity, finds the time passing with surprising rapidity, and even wonders that he reaches his destination so soon! A schoolgirl once told us that the longest term she had ever known was that in which each morning she counted off on her calendar the days which must elapse before she could go home. By the next term she had grown wise enough to devote herself to her work, without any special thought of how the time was passing, and as a result the vacation was upon her almost before she could realize the fact.

The beautiful advice some one has given, "Make yourselves nests of pleasant thoughts," seems to apply in this connection with special force. There will always be plenty that is disagreeable and annoying to which we can give our attention, if we choose, but by so doing we multiply our discomforts and our anxieties, without any compensa-



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LIBRARIES AND APPARATUS.

A large and well equipped chemical laboratory. Two other laboratories, Physiological and Physical. A well selected library; large additions to this library will soon be made. A good museum. A large and wellfurnished gymnasium.

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Four Classical Courses—Regular, Ministerial, Legal and Medical. Four Scientific Courses—Regular, Philosophical, Legal and Medical. Four Literary Courses—Regular, Ministerial, Legal and Medical. Five Special Courses—Music, Oratorical, Business, Art, Teachers. Special elective courses in any variety.

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We have a strong body of Professors and Instructors, twenty-four in number. They are for the most part specialists of large attainments and are thoroughly abreast of the times.

Literary Societies and Religious Organizations.

Hiram has five literary societies of unusual strength and vigor; two Christian associations that contribute much to the religious life of the school. Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for \$2.00 per week, club board for \$1.25 to \$1.75. Room rent for 50 cents to \$1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about \$125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips Loan Fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce their expense of the year, including tuition, to about \$80.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

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ing gain. Out of the innumerable pleasant things God has given us, let us fashion these nests, to which our tired hearts can go for rest and refuge. The little grievances and vexations can not find us here, and even the great storms of suffering or trial reach us with diminished severity when hidden in these cozy shelters.—Selected.

Put-Off Town.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything taries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys, named Linger and Late,
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called Fret and Frown;
And Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry Street,
Leaving your errands for other feet;
To stop, or shrink, or linger, or frown,
Is the nearest way to this old town.

—Christian Observer.

Start at the Bottom.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problem successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large shipbuilding firm with which they desired employment. Ushered into the waiting room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I'll take your name and address, and should we have anything of the kind open will correspond with you."

As he passed out he remarked to his waiting companion. "You can go in and leave your address."

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap iron," replied the superintendent.

And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the young man getting on?"

"Oh, said the boss, "he did his work so well, and never looked at the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.—Selected.

I saw a sweet young mother stand
Where snow had drifted o'er the land.

A babe was lying on her breast,

Its fragile form
Against herself she pressed

To keep it warm.

In later years I passed once more
And saw her at the cottage door;

A boy was lying on her knee,

Her look was grim,

And, suffering Joshua! how she

Was warming him!

Chicago Times-Herald.

GOOD HOUSEKEEPING OFFER WITHDRAWN.

Our liberal offer of the Good Housekeeping Magazine in connection with subscriptions to The Christian Century can not be continued longer. The favorable rate secured from the publishers of this magazine was for a limited time and has now been withdrawn. If any are disappointed in this remember that these special offers must be accepted while they are open.

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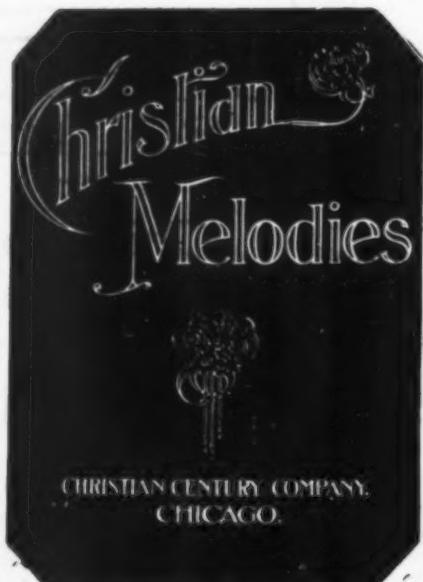
Christian Melodies

BY PROF. WM. J. KIRKPATRICK

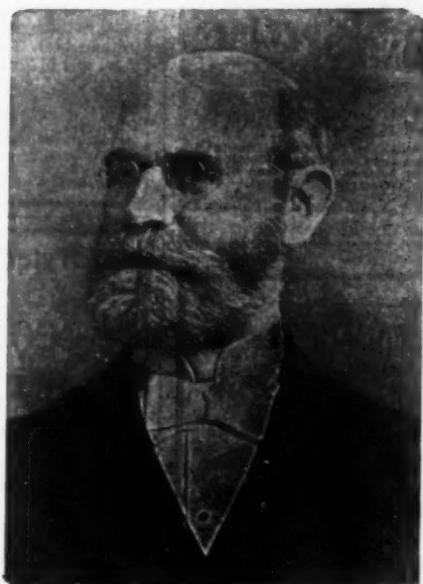
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